



MARCH-APRIL, 1918

From the Pulpit to the Poor-House
 What Shall We Do With Copper-
 heads? The Editor
 God's Battle-Axe Dr. Townsend
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 Gospels and Acts, Age Established
 Dr. Wright
 Evolution-Devilution; Counterfeit Critic
 —A Liar; Science Falsely So Called;
 Loyalty; Safe Sunday School

Addresses For Bible Conferences

JAY BENSON HAMILTON, D.D., Editor of the BIBLE CHAMPION.

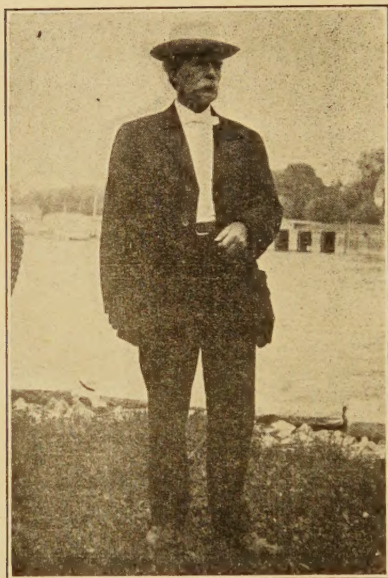
"When the Bible Was Blotted Out." Parable of a World-Wide Tragedy of Peace and War.

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PHILADELPHIA PRESBYTERIAN FRATERNITY.

The startling paper "When the Bible Was Blotted Out" was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could be true. Probably the great place of "the Book" in world life was never more vividly realized.

A most hearty vote of thanks was tendered to the one who had delivered one of the most suggestive papers of the entire year, and especially good men are always on the program of this Ministerial Association.

Then the paper had an intensely human side. There was constantly hidden fun and invisible tears. Sorry, indeed, would be the plight if the once sacred page became only a ghost of white paper. The pathos of such a situation was felt in the invisible tears, as the calamity suggested by the speaker was even thought of. The effect of the paper is to make one regard a true and tried friend, "The Bible," with still greater affection.

REV. SAMUEL D. PRICE, D.D.
Chairman, Executive Committee.

Bible League of North America

FORMERLY

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The Bible Champion

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(Vol. xxiv—4)

"When the Bible Was Blotted Out"

PRESBYTERIAN FRATERNITY.

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

NORTH BAPTIST THEOLOGICAL SEMINARY.

Dean John M. Dean, D.D., Chicago, Ill. said:

"It was a great pleasure to have you with us at the Chapel hour and to hear your most unique Parable, 'When the Bible was Blotted Out.' It might well be expanded into a little book and published, I think, with real value to the cause of the integrity of God's Word."

WOOLEY MEMORIAL M. E. CHURCH

Rev. G. K. Flack, D.D., Pastor, Chicago, Ill., said:

"The people of my Church greatly enjoyed your 'Modern Parable.' It was a forceful, unique and practical way of teaching certain truths about the Word of God that will ever remain with those who were privileged to hear it. May God bless both speaker and message."

PASTOR'S FEDERATION, WASHINGTON, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington arranged for the Parable before the Pastor's Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

A limited number of invitations to read this Parable may be accepted,

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

MOODY BIBLE INSTITUTE.

Prof. Robert M. Russell, D.D., Professor of Bible Doctrine and Homiletics, Moody Bible Institute, Chicago, very courteously surrendered his hour for the Parable, "When the Bible Was Blotted Out." The Student Body were present. Dr. Russell said:

"I am writing on behalf of the management and students of Moody Bible Institute, to thank you for the most enjoyable address you gave as a Parable. You certainly realized at the time that the student body was greatly pleased and edified. I hope for you a wide hearing, and shall be glad when you have put the address in printed form. Your description of what would follow a lost Bible will certainly create a deeper love for the book in all who hear."

A CONGREGATIONAL COLLEGE PRESIDENT.

"Recently, Dr. Jay Benson Hamilton, of New York City, gave his Parable 'When the Bible Was Blotted Out,' before the College. I think I am quite within the truth when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere. Charles A. Blanchard, President of Wheaton College, Wheaton, Ill.

OUR HERALD DEPARTMENT.

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G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A.

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Happy Days of Childhood — College Days, The Antislavery Conflict, The Civil War — Ten Years in a Country Parish — Ten Years' Pastorate in Andover, Enlarging Sphere of Labor, Glacial Investigations — Beginning of Literary Work, Publication of "The Logic of Christian Evidences" — Call to Professorship of New Testament Literature at Oberlin, Continuance of Glacial Investigations — Significance of the Glacial Epoch, Explorations in Alaska and the Snake River Valley, First Course of Lowell Institute Lectures, "The Ice Age in North America" — First Visit to Europe, Second Course of Lowell Institute Lectures, "Origin and Antiquity of Man" — Shipwrecked in Greenland — Theological Studies, The Oberlin Theology — Third Course of Lowell Institute Lectures, "Scientific Aspects of Christian Evidences" — Through Japan, China, Siberia, Central Asia, Palestine, Egypt, and Italy — Results of the Asiatic Trip, Publication of "Asiatic Russia," Evidences of the Flood, Stone Lectures on "Scientific Confirmations of Old Testament History" — Third Visit to Europe, Observations in Southern Sweden, in Southern Russia, the Crimea, the Cedars of Lebanon, New Glacial Problems — Progress of Thought in the Twentieth Century — Things Which I Believe, Which I Fear, of Which I Am Confident — Appendix, Partial List of Articles in Periodical Literature, Index.

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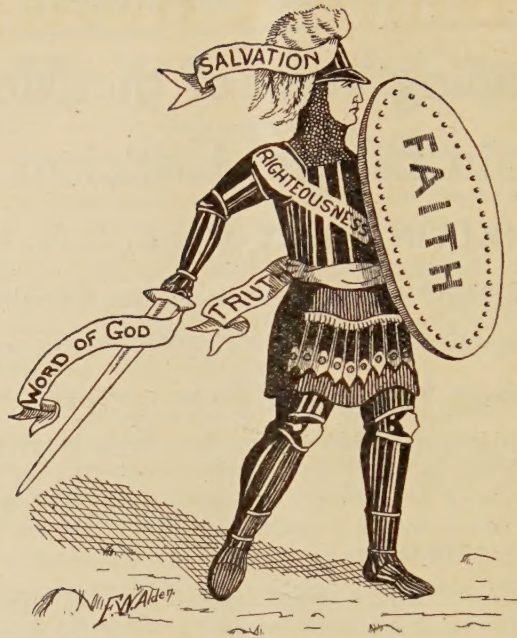
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The Bible Champion

Volume XXIV.

MARCH-APRIL, 1918.

Numbers 3 and 4

From the Pulpit to the Poor-House*

JAY BENSON HAMILTON, D.D.

FOREWORD.

"From the Pulpit to the Poor-House" is a romance from real life. The line between fact and fiction can be drawn with difficulty by the author. It was first used as a sermon in the Trinity Methodist Episcopal Church, Providence, R. I. It was then rewritten and revised and was used as an address at conventions and Annual Conferences. It awakened such deep interest that requests for its publication came from every part of the country. Many ministers solicited permission to use it as an aid in calling the attention of the Church to the needs of the veterans of Methodism. It now goes forth accompanied by other story-sermons of a kindred character. This attempt at preaching by "making believe" is a humble effort to imitate teaching by parable. If the thousands who may read will be as greatly interested as the thousands who have heard, no one will be more gratified than

THE EDITOR.

CHAPTER VIII.

BITTER AS DEATH.

The Conference stewards were in session, considering the claims of the superannuated ministers. The session was a secret one, as it was deemed unwise to scandalize the Church by advertising the niggardliness of her dealing with her faithful servants. Reports were called for from the various applicants for aid. These were given in personal letters from the claimants themselves. We take a few as samples:

"The heathen and the freedmen have their eloquent pleaders. Who is there to plead for us? Anniversaries are held for every benevolence but the one which is the most important of all. How can God bless and prosper Methodism when she is so forgetful of those who laid the foundation of her greatness? I gave the Church my life and labored many years for a smaller salary than I could earn digging in the streets. I am now old, helpless, and in need. The small allowance permitted me has been wasted by sickness, until we have been in real want. For weeks at a time we have not had either milk, butter, or meat upon our table."

This brother really wanted his apportionment increased \$25. The committee had to decrease it \$20.

Another said:

"We have frequently been in circumstances of real poverty and depression, without food or means to purchase it. My wife cannot, when in health, go to church, because she has not suitable clothing. My only dependence is the aid from Conference. It is very painful to me to mention these things, and I would not had you not requested me."

Another brother, eighty-one years of age, who was living with his venerable wife in a little country place, wrote:

"I have obtained a part of my fuel by picking it up in farmers' woods, cutting it and preparing it for the fire myself. We have dispensed with eating much fresh meat, and have lived among old friends that have been very kind. I have worn second-hand clothing, and in every way have tried to live cheaply; and by the help of a good wife have been happy and cheerful, and there are no clouds to darken the skies of my future home but a small distance ahead."

Another brother, eighty-four years of age, had an invalid wife and daughter to support. He said:

"I have been superannuated now nineteen years, and I have not been able to get myself a Sunday coat during all this time. I wear the same one I had while preaching. My every-day clothes are of the cheapest material, and I have been obliged to go through this past bitter winter with only a pair of shoes, not being able to purchase either boots or overshoes."

A brother who had done faithful and effective service for forty-five years wrote:

"I have been humbled enough to beg. I have been so cold and hungry and sorrowful that I was obliged to, and the end is not yet."

Another brother wrote:

"I am seventy-seven years of age and in very poor health. I have no income but what my friends are pleased to give me. We have lived five years in damp basements, but hope to have the comfort of living above ground what little time we remain on earth."

Another wrote:

"I have been a Methodist minister in good and regular standing for over fifty years. I have been brought next door to the poor-house. I have not a woollen dresscoat or overcoat fit to wear in public. My wife said to me the other day if I should die soon or suddenly, which I am liable to do, being in my eighty-fourth year, they would have to get a coat to lay me out in. Somebody wrote a note for *The Christian Advocate* begging a coat for a poor old preacher. The coat came, but it was too small. I said to my wife, 'I guess I had better keep it. I won't mind the tight fit when I'm dead.'"

Another wrote:

"I am unable to go to church because my wardrobe is in ruins. I cannot go out when it is wet and keep my feet dry. I am in debt \$100 for provisions and doctor's bills. My wife did the housework for our physician to pay for our board, but after four months she had to give up on account of sickness. We are now living on credit, with not a dollar on hand."

There were fifty claimants on the worn-out preachers' fund of the Conference. These fifty persons, all told, received an income of \$1,341.67, aside from what the Conference was able to give them. Only thirty of the fifty had any property at all, and these thirty really received this income of \$1,341.67, and it averaged among the thirty a trifle over \$44 apiece. The other twenty persons had not a dollar of property in the world, and, being old and feeble, were not able to earn anything; so that their entire support was the pittance from the Conference funds.

The claim of our hero was decreased instead of increased. The collections did not meet the apportionments. When the news reached the old minister's home it caused an explosion. The owner of the mortgage waited upon the old man, and said:

"The mortgage on this house exceeds its value. I cannot let my money lie here without interest. You must look for another house at once."

"But where shall I go? My wife is almost helpless, and I am not much better."

"I do not know where you will go unless to the poor-house. Our selectmen say you cannot go to our poor-house, as you are not a resident of our town. You will be sent to the town where you were born."

CHAPTER IX.

ON THE ROAD TO THE POOR-HOUSE.

The Ladies' Sewing Circle met at the parsonage. The old minister at once became the subject of the conversation. Several of the ladies had favored the proposition to remove the old people to the poor-house, and be rid of the burden. Others had strongly opposed it, and denounced it as a burning shame and disgrace.

The pastor's wife was a very young woman, and had come to their parsonage but a few days before as a newly wedded bride. She listened attentively to the conversation. A moment's silence followed the very vigorous remark of one lady, that "paupers ought not to expect anything better than the poor-house."

The pastor's wife slowly rose to her feet, her slight girlish form towering to its fullest height. Her face was snow-white, but her eyes were ablaze. All were startled to a deathly stillness by the strange tone of her voice as she asked, with great emphasis:

"I beg your pardon, ladies, but of whom are you talking?"

A little hesitatingly, one lady said:

"Of the old superannuated minister, who for years has been a burden upon our church and community."

"Am I right in understanding that this old couple are to be taken to the poor-house?"

"Yes," said another lady, as she dropped her eyes before the searching glance of the white questioner; "my husband is one of the selectmen, and he told them to be ready to-day." Taking out her watch, she said: "He is about there now. They are to take the three o'clock train."

"Not while I have a shingle over my head or a crust in my house," said the minister's wife. "My father was a Methodist minister. He could not lie easy in his honored grave if I were to permit it. How can the people be so heartless! Excuse me, ladies, I am going there at once."

The circle broke up in great confusion. With scarce a word each lady hastened to her own home. Hurrying to her husband's study, the minister's wife told her story between her sobs. He listened in amazement.

"It cannot be. It must be a mistake. I noticed that he looked very sad and dispirited when I called upon him yesterday. But, being such a stranger, I hesitated about asking him the cause."

"Come and go with me, husband; I cannot wait. Perhaps we are too late now."

They hurried to the remote part of the village where the old minister lived. They saw the carriage of the selectman at the door. The old minister was just helping his feeble wife into the carriage as the minister and his wife reached the gate.

"This is a very disagreeable business, dominie," said the selectman.

The young minister made no reply for an instant, as he sought to control his emotions. At length he said:

"Lend me your carriage a few minutes."

"Why, where are you going?"

The young man assisted his wife into the carriage, and, taking the reins out of the selectman's hand, the minister simply said:

"To the parsonage. Good-day."

The amazed town official watched the rapidly departing vehicle for a moment, then, with a long, low whistle, turned, and, closing the door of the old minister's house, sent the key by a boy to the parsonage.

The whole town was aflame with indignation. Every sinner was thoroughly mad, and every saint was horribly ashamed. The promptness and boldness of the young minister had stirred every conscience. There was not a dissenting voice when Mike, sitting upon his coal-cart, shouted, as soon as he heard the news:

"Three chares for the young praist an' the young praistess! May they live foriver; but when they do die, may they go to the poor-house where the Holy Vergen is the overseer. But bad luck to the mane, dirty lunk-head that tried to make a pauper out of the old prophet. God bliss the old saint and fade him on the fat of the land."

(TO BE CONTINUED)

THE ARENA

What Shall We Do With the Copperhead?

THE EDITOR.

"Men shall hiss him out of his place."
Job xxvii. 23.

There are two venomous American snakes, known as Rattlesnakes and Copperheads. The bite of either, ordinarily, is fatal; both are widely scattered over the land and universally feared and dreaded. The rattlesnake never strikes without giving a warning; the copperhead is secret, silent, sneaky.

During the war between the States, Northern sympathizers with the Southern Confederates were called Copperheads, because they were regarded as attacking the Union treacherously in the rear, as the snake is known to strike.

We have boasted that Americans were loyal and loved their country and revered their flag. This war has taught us that millions of Americans prefer to have the Kaiser win. They fled from home, kindred and native land to escape the Kaiser's iron rule. Now in our dire need and peril they strike the Nation treacherously in the back. They have an undisputed right to be known as Copperheads, like their prototypes in 1860.

One of the questions we must settle, and do it soon, is, *What shall we do with the Copperhead*, who is in full sympathy with the Kaiser and is his most effective ally? We will have to go back to the sixties to learn how the Unionists dealt with him.

The Copperheads of 1860 were too cowardly to fight for their convictions; they played the traitor in secret, or when they outnumbered the patriots. The Southern man who fought for his convictions, at first was denounced as a rebel, and called a traitor; finally the better judgment of his antagonists gave him his full due as a man doing his duty according to his light, knowledge and training. To-day the soldier who wore the gray has no warmer friend or more loyal comrade than the

man who wore the blue. Their sons stand side by side in khaki defending American rights and honor. To-day the Copperhead has neither friend nor defender.

Job's prediction is literally true: "Men shall hiss him out of his place."

I ran away from home when a boy to help save the Union. I have often wondered why I did such a foolish thing. I was a mere lad. The task was one that demanded manhood at its best. I was the fifer in the village band that played for the Union rallies. I heard the singing, the speeches, the cheers, and caught, the National Spirit that inspired every American breast; man or woman, boy or girl.

I have come to think in these later years, there was still a deeper reason which I did not understand. There was a deep resentment in my soul at the occasional indifference, the sneaky, tricky, secret opposition that cropped out before the boy, but which was hidden from men, for safety's sake. My father, a Methodist preacher, did not need to exploit his views; he was known far and wide as the Black Abolitionist Preacher. He had the courage of his convictions. Over six feet, built in proportion, of immense strength, he never knew fear; he did not hesitate, any time, anywhere, to say what was in his heart. He had a way of saying it that set men's hearts boiling and bubbling, and their brains whirling and leaping with enthusiasm.

I witnessed a riot in a small West Virginia town. It was an Abe Lincoln Rally Day. The town was full of Copperheads, who were so great in number that they wondered why the Black Republicans dared hold a Lincoln Rally there. The long procession of wagons, filled with men, women and children, was followed by foot marchers, both men, women, boys and girls, all dressed in their best and flaming

with national colors. Heading the procession was a company of three months' cavalry that had served its time. They rode as if riding to battle; their shabby, faded uniforms and weather-beaten flag showed they had made great use of their three months for Uncle Abe.

The town crowd, mostly Copperhead, were sullen and silent, save for muttering words of hate. Their eyes and faces revealed the bitterness within. The brawny, jovial, careless cavalrymen were not to be despised or ruffled, unless trouble was wanted. Three cheers were called for Old Abe. They were given with a vim that made the blood of every patriot leap and burn. The sullen Copperhead crowd was silent. One spoke, not loud, but sneeringly, *cursing Old Abe*. The nearest cavalryman overheard; with lightning-like swiftness he spurred his horse with a bound out of the procession to the side of the Copperhead; rising to his toes in his stirrups, he brought his huge fist down upon the head of the Copperhead with the utmost patriotic vigor of his mighty arm. The Copperhead crumpled as if he were a rag and dropped to the sidewalk, and was carried off for hospital treatment. With another bound by his steed the cavalryman was back in his place in the ranks, silent, unconcerned, save his fiery eyes roved along the line of Copperheads seeking for another who needed the same medicine.

Very soon the riot broke out with great noise and hard fighting. A voice in the midst of the mob shouted, "Libby Prison to the Rescue." A big mountaineer, driving the family wagon, which was crowded with his wife and numerous family, sprang from the wagon and ran toward the crowd, shedding hat, coat and vest as he ran. He shouted in tones that could be heard half a mile, "I'm a Methodist class-leader, but when Libby Prison calls for help, I'm on hand every time." He dashed into the whirling, struggling, swearing mass, as if he were a whirlwind. Soon the Copperheads were hunting hiding places. The cavalrymen rode up and down the street, asking if anybody had seen the man that swore at Uncle Abe.

I have seen riots at church, before and after service. Women, brave in the company of their husbands or sweethearts, showed their sympathy with the cause below Mason's and Dixon's line, by wearing butternut ribbons or butternut pins. The patriotic women were not unwilling, in the presence of their husbands, sweethearts or sons, to show their loyalty; they patriotically rough-handled the Copperheads. The butternut crowd escaped with part of their clothing before the patriots achieved their full purpose, which was to *take their last rag*.

I was being taught how to plow by my father. We were interrupted by a messenger hurrying up to say:

"The Official Board have sent me to tell you not to come to preach to-morrow. The Copperheads will mob you if you come."

Father simply said: "Go back and tell the Board I will preach, if all the devils in hell are in the churchyard."

Mother, with a little tremble in her voice, said, after she had got him fixed ready to start, "Be careful, dear." She was too brave herself to want him to stay at home. I have wondered many times since if she were not warning him not to be too rough and hurt somebody too badly. Like a knight in his full armor, my six-foot daddie rode away. His great-coat coming almost to his heels, topped by a coon-skin cap nearly a foot high, made him the most conspicuous man in the crowd that faced him in the churchyard, which was packed. He smiled and bowed right and left as he elbowed his way, not at all gently, through the closely packed multitude. No man uttered a word, as he made his way to the church door and entered like a king going to his throne. Men muttered to each other: "He must be armed to the teeth, and from his looks will fight like the Devil; better let him alone."

Father preached, and rode away through the crowd in battle fiercely, as the patriots had gathered in full force. One glance told him he was not needed. His friends were sufficient for the day. The Copperheads were routed, of course, and that was the last riot on his circuit.

I was going to work early one morning with my axe on my shoulder, whistling to my little dog, which ran to and fro chasing the ground-squirrels. I heard the rush of horses' feet, and soon a crowd of two score or more, riding two and two, dashed down the road toward me. They had spent the night in a drunken debauch at a small town on the Ohio River a few miles away. One of the most intoxicated cried, with an oath: "That's the son of the Black Abolitionist Methodist Preacher. Let's string him up!" His more sober companions interfered, and they rode away shouting "Glory to God! Old Abe's in hell! Hurrah for John Wilkes Booth!" That was our first news of Lincoln's assassination.

Tender-hearted old Abe at last showed his practical wisdom and taught us our duty to-day. He deported to the Southern army line, Vallandigham, the Copperhead candidate for Governor of Ohio. Although I did not vote for Woodrow Wilson, either time, I believe him fully equal to Lincoln in loyal fervor and patriotic zeal. When the time is fully ripe, I believe he will find a way to send some representative Copperheads back home to assume the uniform, which they fled here to escape. A half-dozen, whom we could all name, would be enough to shut the Copperhead's mouth and tie his hands during the rest of the war. If President Wilson does not find a way, some of the patriots may try the way of 1860, possibly a little rougher, but surely effective.

My experience, extended as to time and widened to include a number of States and many cities and towns, warrants me in saying:

"I have never known or witnessed patriotic zeal or Christian duty more faithfully, efficiently or righteously manifested than in the many lessons in patriotism the Patriots taught the unspeakable Copperheads in Secession times."

Every loyal, sane patriot is disgusted and alarmed at the daily happenings all about us. If we had not had the great scare the Copperhead Hillquitt gave us, we might worry over La Follette and his fellow Copperheads of Wisconsin. When I found a

Copperhead Rally in front of my church during the School Strike called to win votes for the Copperhead ticket, I did not tarry long. I commanded the schoolboy orator to take his soap box elsewhere, and that quickly. He went.

The Theological Copperhead goes farther and fares worse than the Political one. His inner consciousness is a private wire to the throne. He dismisses the revelation of the Holy Scriptures as unworthy of credence if it differs from his personal revelation by private wire. This god-characteristic could have been created by only one people. They taught it to the students from the rest of the world who were tempted to seek the inimitable land of Germany for the higher light. They went back home Prophets of Kultur. They sneaked into every nook and corner where they could influence the thought and action of immature youth. They have become here and in other lands like the frogs of Egypt, the plague of the whole earth. Little wonder, when called upon to choose between loyalty to ideals of home or their Holy Place, they are true to Kultur, even if thereby they betray their country and dishonor the most high God. Their conception of God is as wild and blasphemous as their Kaiser's insanest ravings. The *Daily World* published an extract from a German paper which gives us light upon both Kaiser and people in their relation to and conception of God:

"Americans probably for the most part fail to understand why the Kaiser in nearly every one of his public utterances and in his addresses to his armies always brings in some reference to God and his assistance to the German cause. But that difficulty in understanding passes when one begins to read German journals. In the *Krezeitung*, for instance, the organ of the Junkers and the military party, an article recently appeared which throws light on the relationship of the Kaiser to his people and how the latter regard that relationship. The heading of the article reads (translated), 'Has God Withdrawn From Us?' and the following paragraph gives a very good idea of the tone and purport of the article, which was intended to recall Germans to a

clearer conception of their duties in time of war:

"But it is good that we should reflect on what would happen should God withdraw His hand from us. Our King reigns by Divine right and by the grace of God. The consciousness of this gives him strength in time of storm. He is responsible to Him for all he does or leaves undone—to Him the incorruptible Judge who is no respecter of persons. It is this which keeps our King from frivolous decisions and from haughty thoughts. It is this which causes the loyal ones among us to gather round our King's throne. These true ones cannot change their political views as they change a coat. They cannot revise their monarchical views as they would a faulty manuscript. And even though in the name of the King they be asked to hack off their right hand, they would do it, and with their left would take off their hat and shout, 'Long live the King!' All authority comes from God."

We suggest that in addition to putting to a thorough test the naturalized citizens to learn where their political allegiance belongs, to Uncle Sam or the Kaiser, the disciples of Kultur should also be tested. We may pardon the victim of insanity who inherited it; but we have neither pity nor sympathy for the silly fool who is self-inoculated with madness. How would this do for a shibboleth for all religious publishers, editors, college or university professors, and pastors:

Do you unfeignedly accept the universally accredited Orthodox Standards, which are the basis of the common faith of all Christian Communions? Will you give a pledge of honor not to write, publish, teach, or preach, anything contrary to these fundamental truths while holding any relation, private or public, with any branch of Orthodox Christianity?

This would put to an immediate end the dishonor now so widely prevalent in every Orthodox denomination. The sacrilege is so daring and defiant that it has become more dangerous to Revealed Truth than the baldest Infidelity. How can we hope to

receive the help and blessing of God in our national extremity so long as we wink at the dishonor thus affixed to the House and the Word of God?

We need to remember what we have been shown again and again: This infidel assault upon Christian Faith is part of the scheme of the Hun. It was to prepare the way for the further dishonor which was to assure the overthrow of America and the domination of the world by the crusaders of the Holy Kultur. Patriotism and Religion are half truths. The destruction of either paves the way for the overthrow of the other. The Flag and the Bible are the emblems of one Sacred Cause, and alike holy to the Christian and the Patriot.

Lest we may seem visionary and hysterical, we offer in *Our Country*, page 78, a little bit of the avalanche of matter poured in by our exchanges and the daily press. No more impressive appeal can be imagined than the long array of acts and words of traitorous men, from the National Congress down to the soap-box street-corner agitator. They need no comment. They are a warning that must be heeded to avert such disaster as no mind can conceive or words describe. The petty incendiary fires, explosions, accidents (?), which so far have already taken toll in thousands of lives and billions of money, are but the skeleton suggestions of what will follow if the Allies approach the crest of overwhelming victory. It would be blasphemy to intimate that God would permit Satan incarnate in the Kaiser, to wreck, ruin or rule the world for which His Son gave Himself a ransom on the Cross!

It behooves all Americans worthy to bear the name, to unite. Abolish all political lines; devote, if need be, every hour of time, every dollar of money, every drop of blood, to the one supreme cause of saving the world from domination by the Hun, the fiend incarnate, who now boastfully demands its surrender. His rule would cast down the rest of the world to the deep abyss which has engulfed Germany, and leave mankind to despair, "having no hope, and without God in the world."

Germany, God's Battle Axe*

PROF. L. T. TOWNSEND, PH.D.

"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."—Jeremiah li. 20.

It is Jehovah's method, as every student of history and theology knows, to employ secondary agencies in the accomplishment of his purposes. When, therefore, by a decree of Jehovah, Babylon, on account of her excessive wickedness, was to be destroyed, Cyrus, the Persian, was chosen to overthrow that renowned city, and probably one reason why he was the one chosen to do this was because he, with his armies, were at that time better prepared than any other people on earth to accomplish that purpose. The forceful term employed is Battle Axe, and ostensibly that axe accomplished the destruction of that great and proud empire, and Jehovah was avenged of its wickedness.

It is also remarkable that God called Cyrus by name, though he did not know God and did not know that he had been girded or equipped by Jehovah for what he had been commissioned to do. (Is. xlv. 1-5.)

To the text already before us, you will allow the use of one other passage:

"Now all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are to come.

"Wherefore let him that thinketh he standeth, take heed lest he fall." (1 Cor. x. 11-12.)

In this instance, Paul, the apostle to the Gentiles, and one of the mightiest men intellectually that this world has ever known, after recounting a series of historical events, affirmed in substance that Old Testament history is not only a record of what had actually taken place, but also was written for the admonition of our time and of all time.

In other words, Cyrus and the allies with him as Jehovah's Battle Axe, were commanded to smite Babylon, the greatest, most strongly fortified, richest and wickedest city of antiquity, not only because of her iniquity, but to teach the world that under the ordering and supervision of Jehovah a battle axe may smite any nation that forgets God and disregards His commandments.

Before making a more specific application of what we have been saying, you will allow a few words of a more general character as to wars and battle axes.

There are two opinions, quite different from each other, concerning war—one of which is that war is always wrong, therefore never right; that national and international difficulties can and should be settled without an appeal to arms; that war is hell and nothing better, and so was it characterized by one of the noblest and best generals on the side of the North during the Civil War. This definition, though terrific, is from some points of view not incorrect, and you will pardon me for saying that I know something about the war business from personal experience.

Such is one view that is taken of war. The other is that war, in a world like ours with people constituted as they are, is a necessity, and is not only permitted but is overruled and sometimes ordered by Jehovah; that it is resorted to at times as a needed chastisement inflicted upon nations that forget God, and in the end becomes a blessing to a wayward and sinful humanity.

To the individual, as well as to nations, war often proves a blessing and an uplift. While it may debauch and ruin some men, it has evoked the most sterling manhood in others. It has stimulated enthusiasm in sluggish breasts and has awakened patriotism in hearts that never felt it before. Many of our peace advocates know nothing of what comes to a patriotic soldier who, standing in the line of battle, is conscious that within an hour he may place his life

*Delivered in White Temple, Miami, Fla.

on the altar of his country. In that hour he may give his heart to God, which, but for the aroused manhood and peril of the hour, never would have been thought of. It is not infrequently the case that a young man who has left a home of luxury is found singing patriotic and religious songs in the war trench. And it is not a harsh judgment to say that the present generation of young men of well-to-do families has been sadly in need of a schooling that times of peace never will give, and that a certificate that they once stood before a cannon's mouth, or in a war trench, will be in the future worth more to them or to the family name than a diploma from any college or university in Christendom.

And many a father is to-day rising to the highest dignity of self-sacrifice when with tear-filled eyes and choking voice he bids an only son go in defense of his country, or to right the wrongs of some other country. Patriotism is not dead in America, but is in need of something to awaken it, and that something is a call to arms. Quicker than most men dream, sacrifice under that call has taken the place of selfishness, and the father is becoming prouder of his son in a soldier's uniform than he ever would have been had the young man taken a desk in the office that bears his father's name. And if the stress were severe enough, many women, whose lives are now worse than empty and useless, would be found bearing with calm and splendid patience burdens and sorrows that now seem far beyond their strength or disposition.

But tell us what compensation can there be for the killing of our young men? At first thought there can be no adequate compensation for the loss of a generation of young men. And what the death roll may be in numbers before the war ends no one but God knows. There is suggested by these things we are saying about as gloomy a picture as the mind of man can conceive.

But may it not be that a change of view as to life and death will be helpful to all—to sons who may fall in battle, and to fathers and mothers whose hearts may be riven with anguish.

The entire trend of Bible revelation is that human life is not to be accounted the greatest thing, but the giving it up for a worthy cause is its crown and glory. The Jehovah prophets, the apostles and our Lord Himself held views of life, of death and sacrifice very different from those most men entertain.

We can live but a brief space at the longest. The soldiers who died fighting in the armies of Assyria, of Greece, of Rome and Carthage preceded only a little those who did not fight, and the men who outlived those wars are all dead.

Many soldiers who fought under Nelson, Wellington and Napoleon were killed, but those who were not killed then, are dead now. The same may be said of our Revolutionary soldiers, and very shortly, of all the Civil and Spanish War veterans. Only a hundred years and it will matter little so far as the present life is concerned between the millions who have fallen in the war now raging, and those who stayed at home. "The dread artillery of time" never hears the command "Cease firing!"

And there are many forms of accidental death just as dreadful and deplorable as death on the field of battle.

Among the last words spoken to me by a retired naval officer when dying were these: "The regret of my life now is that I was not killed in battle on a man-of-war."

And when we are sober enough to think, we know that the matter is not how we die, or when, or where, but how have we lived. We know that we are not in this world to live at our ease, or to pile up fortunes or to get a great name, but we are here to do something that is worth mention and to help make this world better and fitter to live in, and if death is the price to be paid, then welcome death on the battlefield or elsewhere, should be the attitude of every one who bears the Christian name.

The blessed Master gave up His life while in its prime, and this world itself, for all men, is at best a stage affair, and never was designed as a permanent paradise.

But war is something more than a personal matter; its scope is far wider and grander than anything yet suggested. This easily can be seen if the point of view is extended.

1845-48 God permitted the United States to make war upon Mexico. It was waged, from a human or political point of view, to increase the slave territory of the United States. In a way it was as unjustifiable as is the present war that Germany is making upon the nations of Europe. It lasted two years. The United States took from Mexico the territory that now constitutes the states of New Mexico, Arizona, Utah, Oklahoma, and California, together with Texas that had been unfairly annexed a year before the war had been declared. That is to say, from 1845 to 1849, the United States took from Mexico more than half of her original territory as indemnity for a war that had been forced upon the Mexican Republic. That does not seem right, and was not right. Yet God permitted it, and apparently helped the greatly inferior army of the United States to be victorious in its invasion of our next-door neighbor. Was this permission and apparent help for a wise and good purpose, is after all the vital question.

Briefly, the outcome was this: Within seventy years, in the half of Mexico taken possession of by our armies, there are now large states in which men are free, in which agriculture, commerce, education and the arts flourish, and where there are happiness, liberty, prosperity and security the same as among the advanced nations on the earth.

On the other hand, in the territory not taken by the United States, and left under Mexican rule, no man's life is safe, no man's property and no woman's honor are secure. It is a land of disorder, of degradation, illiteracy and poverty—where industry is prostrated, labor unpaid, commerce at the mercy of thieves, where there is neither public credit nor security for private property. Few countries in the world are worse off than the Republic of Mexico.

If, however, the territory not taken by the United States, had been acquired even

by an unjust war, there would be there to-day, as no one can reasonably doubt, essentially the same prosperity as is found in Arizona, Colorado, California and Oregon. All forms of industry would be flourishing, and the abundant raw materials of that country, which in its natural resources is one of the most remarkable in the world, would have been put to the best of uses. The poor peons, now miserable beyond description, would before this have been educated in public schools, would be taking an important part in political affairs, and Mexican statesmen, instead of having been banished from the country, or assassinated, would be speaking in the House of Representatives and in the Senate Chamber of the United States, or, perhaps, be holding portfolios in the President's Cabinet, and the young men there would be filling our country's quota with troops to fight Germany. But, instead, we are now worried lest Carranza, directly or indirectly, shall help the German Kaiser when the time comes that he shall dare to do so. And thus a war conquest over all Mexico would have saved that country from untold misery and from being a peril to the United States. And three or four years ago, when our troops took possession of Vera Cruz, a complete conquest of all Mexico would have been a splendid and merciful achievement, and have saved that country from the purgatory she is now suffering.

But this phase of the subject allows of a still broader scope, and in view of the odium cast upon war, whatever the cause, and by implication upon the teachings of the Bible concerning war, and by further implication upon the God of the Old Testament, who more than once ordered his people to the battlefield, we shall be pardoned for offering a few additional facts in harmony with what we have been saying.

It was by the wars recorded in Old Testament history and enforced by the commands of Jehovah that the idolatrous and murderous peoples of Palestine were conquered and the Israelites saved to become the nation from which sprang Christ and Christianity. It was by the fortunes of war that the Greek language was introduced

into Asia, and that the world was united from the Cheviot Hills to the Danube and Euphrates, which rendered possible the early spread of Christianity. It was by war that the empires of Babylon, Egypt and India were unlocked and their material wealth and antiquities of immense value to Bible students were made known to the rest of the world. It was by war that the feudal system in 1346 was destroyed and the half-savage tribes scattered over the different countries of Europe were consolidated into nations to the advantage of mankind. It was the French and English wars, 1754-63, that freed New England from the control of the French Roman Catholic empire. Directly and indirectly, by the wars of 1859-66 and 1870, Italy was united and became a nation that was in position to curb the political ambitions of the Vatican, which, in the judgment of the wisest statesmen, has been a blessing both to the church and state. It was the war of the American Revolution, 1774-81, that saved the United States from continuing to be a province of Great Britain. The Civil War of 1860-64 emancipated from slavery four millions of people, and decided forever the question as to whether the Union is a nationality, or simply a league of states that can be dissolved at the pleasure of any one of them. Our war with Spain in 1898, philanthropic in its purpose and results, freed the Philippine Islands, Porto Rico and Cuba from the brutal and demoralizing tyranny of Spain.

And if the present war shall have rescued the nations of Europe and some of the territories in Asia and Africa, and possibly the United States of America, from a doom that has been threatened, and if the present controlling military authorities of Germany, barbarous, brutal and blasphemous, shall be crushed and be buried beyond a possible resurrection, then such a war would not be hell, but we think would merit the smile of the angels in Heaven, and be a disappointment to Satan and demons, for what could suit the infernal regions better than a world-wide spread of the skepticism of Germany and the overthrow of liberty throughout the world?

Now, in view of these and a thousand other facts, we are inclined to say that wars and battle axes may be an ordained and a divine agency for the accomplishment of God's purposes in this world of ours, that are often found to be beneficial when fully understood. And until human nature is revolutionized and sanctified, God will permit war, He will order war, He will choose men and armies as battle axes, and sometimes will use them in the fierceness of his anger against nations that forget their allegiance to Him and that disobey His commands; and He will do this in spite of all we may say against war, and in spite of all the efforts we may put forth to prevent it.

You are well acquainted with the fact that as late as four or five years ago people in large numbers were saying, there can be no more wars. Christ's prediction that there should be wars and rumors of wars and distress of nations until the end of the present dispensation, was the ridicule of the skeptic, and was held as of no account by the mass of our people. "Peace and safety" henceforth was the slogan of nearly all civilized nations. And so far as the United States is concerned, it was thought, three years ago, that President Wilson could save the country from being involved in this European war. We were to re-elect him president, and thus remain a neutral people. Consequently we need make no preparations for war, was the saying of many men, and a smile went the rounds at what the Jehovah prophets had said of a universal war that is yet to come. What did those Old Testament prophets know? What did the ignorant fisherman of Galilee who followed Christ know? WE were to decide these matters independent of Almighty Jehovah. And so at the Hague the supremest peace effort ever attempted was witnessed. We built there a peace palace costing several million sterling. We gathered a library on international peace of seventy-five thousand volumes; all cases on arbitration that had been reported were codified, and an international committee of eminent statesmen was formed; and a body of permanent judges, composed of eminent jurists, was to sit at The Hague,

for international arbitration. All nations conspired in the erection of that magnificent palace. The stained glass windows in the Court of Justice came from England; the gorgeous marbles of the interior, from Italy; the silk tapestries in the Council Chamber, from Japan; the priceless porcelain vases, from China; a marble throne from Greece; Gobelin tapestries, from France; a vase of jasper, from Russia; costly carpets, from Turkey; smaller gifts from less influential peoples of the world: from the United States of America was contributed marble statuary, and from Germany, the massive gates at the park entrance. Magnificent! How could there be any more war? The nations had brought their glory and honor into that Hague Palace. Peace and safety everywhere! Hats off! Everybody salute! But now listen. Since that palace was built, five of the monarchs and presidents whose pictures hang upon its walls have been assassinated.

August, 1914, thirteen declarations of war were announced in one month. Six out of eight of the greatest powers of the world are at war. Masses of men, unprecedented—nearly nine hundred million—are directly or indirectly engaged in a murderous conflict by land, air and water, a conflict at arms such as this world had never known until during the last three years. It is as if the Almighty had held up the whole peace propaganda to the ridicule of mankind. Some day this world will learn that when Jehovah speaks by His prophets, the thing they speak is the thing that shall become true. Oh! stubborn world, why art thou so slow to believe what the prophets have spoken unto you?

Perhaps we are now in position to make a more specific application of our subject.

No one need be told that Germany for forty years had been preparing for the war in which we are now engaged. And if Jehovah was to make choice of the best of battle axes for the chastisement and correction of the nations now engaged in war, He could have done no better than choose Germany. No other people on earth could do the battle-axe business so thoroughly as has Germany. The military assumption and confidence of the leaders; the discipline,

mental training and conceit of all Germans; their thorough organization and assurance that their mission is to take possession of and rule the world, has fitted the Kaiser and the German people for what is now doing. And as a matter of fact the axe has been as if in a giant's hands, its edge has been keen, and blow after blow has made strong men tremble. Emperor William thinks that God has been helping in the wielding of the axe, and we do not much wonder that he thinks so.

But does someone ask, How can God choose for his battle axe such an obdurate and conceited, though seemingly religious man as William, the Kaiser? Such a choice, however, should trouble no Bible student. For God chose the proud and hard-hearted Pharaoh to oppress the Israelites. He chose the devil to afflict Job, and the avaricious hypocrite and black-hearted, though apparently devout Judas, to betray Christ.

It is not, therefore, surprising, that the Kaiser has been chosen to do the devastating and chastising work now going on, nor surprising that he seems to be upheld and prospered in what he is doing.

Two or three years ago Kaiser William was sick, and at one time was reported to be at death's door. Many of us wished, perhaps wrongly, that it were true and that our troubles would speedily end. But he is still alive and doing a work that surprises almost everyone who thinks.

His five sons have been at the front, and we have not heard than any one of them has been put out of commission by death, wounds or sickness, and the Axe is still wielding. What! God on the side of Germany and the Kaiser? As a matter of fact, does it not sometimes look that way? But if that is so, why does not God clearly make known His purpose instead of seemingly trying to conceal it? But we are told in the Scriptures that "It is the glory of God to conceal a thing." We can surmise that God for a while is keeping His plans to Himself, using Germany, meanwhile, for the correction and possible humiliation of the nations that have needed a schooling of that sort. This problem will bear a brief study.

Beginning with Belgium, we may say that no one familiar with the history of that country can doubt that she deserves chastisement. The crimes perpetrated by her rulers have been horrible beyond estimate. France, too, needed chastisement on account of the frivolous life of her people, mixed with unchastity and other forms of ungodliness. England needed chastisement because she was fast finding the path of infidelity, marked out for her by German Kultur, and, besides, she was becoming a nation of wine bibbers and drunkards, and meanwhile was forgetting that God rules, and was making her commerce and wealth, her vast territories and navy, the God she worshipped. Russia needed chastisement because of the arrogance of her ruling classes, the oppression of the poor and the persecution of the Jewish people. The abominable Turk needed chastisement, and, perhaps, ought to be wiped from the face of the earth.

And who can doubt that the United States of America needs chastisement—a country that has no constitutional recognition of God; a country abounding in prosperity, with only a formal kind of gratitude once a year to the Merciful Giver of all things; a country whose civilization is permeated with commercial greed and other unsanctified ambitions; a country that for a time was congratulating itself that while Europe was bankrupting, we were heaping up money by the million, without caring whether the war was prolonged by it or not, provided we could sell our goods at a profit; a country that has been in partnership with a traffic whose victims of misery and death outnumber many fold those of the battlefield; a country that has manufactured rum and sent it by shiploads to the poor and benighted people of Africa, simply for the money gotten out of it, though it added wretchedness to a people already wretched enough, as God knows; a country

that needed to be saved from rushing on to the doom that befell the great cities and empires of antiquity. And no one can doubt that Germany needs a chastisement not yet inflicted, and will receive it in full measure before this war shall close. If we mistake not, she will receive, if possible, seven fold more of punishment and suffering than she has brought to the afflicted nations of Europe. The Almighty Ruler, who still holds sway both in Heaven and on earth, will be sure in due time to leave the battle axe without an edge and without an ally to wield it.

So let there be no misunderstanding. God is no more a friend of Germany than He is of Belgium, France, England or America. He cannot be pleased with the pride, blasphemy and unspeakable cruelty of the German people under their emperor, nor with the destructive criticism of the Sacred Scriptures, nor with the monistic atheism that of late years has permeated her science and philosophy. No! No! Germany cannot, in the end, be victorious. God will not and cannot allow it. But as we said before, He is using the Kaiser and Germany, as He did Cyrus and his Persian allies, not because of any affection for the Central Powers, but because those powers are in better position than are any others to carry out an ordained purpose. But when that purpose is achieved, and the corrections and chastisements have been sufficiently administered, then that warlike and prepared nation will no longer send terror even to the heart of the feeblest of the nations, and the peoples now suffering the sorrows and pangs of a dreadful and unparalleled warfare will place their feet upon the neck of the prostrate German Empire, and that great modern Babylon of insolence and cruelty will become the scorn of an outraged world.

(TO BE CONTINUED)

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Biblical Inspiration

H. W. MAGOUN, PH.D.

What is meant by inspiration? If there is any subject on which a greater difference of opinion is prevalent than that of Biblical inspiration, I am not aware of it, unless it happens to be evolution. Both words seem to cover, in popular use, the whole gamut of possibilities in their respective fields. It is not easy, however, to carry the comparison through to the end without going entirely too much into details. Each involves extreme views. Each is so defined that the different definitions are not only divergent but also mutually exclusive and therefore contradictory. Each is accordingly a term which may be used to mean either too little or else too much.

Modern theology, so-called, is based on evolution. Carried out to its logical conclusion, this theology makes divine inspiration, as that doctrine has always been understood, an impossibility, because it postulates conditions which put the inspiration of Isaiah on a par with that of Thomas Carlyle and so renders the divine element attributed to the former a non-sequitur. If both are inspired in the same sense, it follows that Isaiah had no divine element in his inspiration, unless Thomas Carlyle had such an element in his. In other words, the divine element is simply ruled out.

Modern theology does not definitely teach that sort of thing. It does not even acknowledge it with clearness. It merely implies or involves such an outcome in the conditions laid down in the argument. If the conception of God has taken shape as a result of ages of human experience and has then progressed according to the requirements set forth in the theory, which is nothing more than a materialistic evolution applied to spiritual things, then there has been no direct revelation of himself by God to men, and, consequently, there has been no such thing as divine inspiration at work in the affairs of men. The two phenomena stand or fall together.

It does not seem to matter to such modern theologians that inspiration and revelation must be abandoned, on the basis laid

down by them; for they never so much as recognize that feature of the situation, nor do they ever betray that they are conscious of it. And yet there it is. It must be faced. Its practical effect is this: the Bible is just like any other book—that much is actually claimed by some of the critics—and no authority is to be attached to its precepts for that reason. It is thus robbed of all its power, it is made merely a part of the world's literature, and it is reduced to the same level as the other sacred books of mankind.

An acquaintance with those books discloses certain similarities of form in individual expressions here and there; but the moment the content of the expressions is considered and the underlying concept is allowed to claim its proper place, a marked and striking difference is brought to light. The other books, even in their most exalted passages, cannot possibly measure up to Bible standards. Indeed, the deeper one goes into a comparative study of them all, the more inferior the others constantly appear. Years of that sort of thing have steadily led me to one conclusion: the Bible is different. When it is read and studied with the spirit and the understanding, the ultimate conviction will not be that it is just like any other book but that it is the Word of God.

It is certainly not like the Zend-Avesta, which simply bristles with superstition. Every page has its superstitious elements. Losing a hair or a bit of finger nail gives the Drug a chance to use it for evil. Hairs and nail parings must be buried with the proper spells or the person has committed a deadly deed which will increase the strength of the Daēvas. He himself becomes an embodiment of the Drug, the Persian female Devil, and worthy of death. The Daēvas are the malignant demons who cause trouble upon earth. In fact, the whole situation is summed up in the lines of James Whitcomb Riley,

"An' the gobble-uns 'll git you
Ef you Don't Watch Out."

The real Devil or chief of the Daêvas is Angra Mainyu, who contends with Ahura Mazda for the possession of the earth.

To throw the least particle of clothing onto a corpse is a deadly sin, and the corpse defiles the way by which it is carried out for exposure. To purify the way, a yellow "four-eyed" dog—one with spots on its forehead—or a white dog with yellow ears is taken through it three times. If he goes unwillingly, he is taken six times. If he is opposed to going, he is taken nine times. His look drives out the death-demon; but an Athravan or fire-priest goes ahead reciting an incantation for the same purpose.

The sacred books of China are quite unlike this. History plays a large part in the general plan, but it is the history of the way in which the Chinese "Master" met different situations, and it amounts to a compendium on "good form," with various anecdotes thrown in. Sacred poems are also found, and so are magic practices. Of religion there is very little, even if readers are enjoined not to do to others what they would not like to have done to themselves. The books are interesting and instructive; but they are more negative than positive, and they deal with the concrete, not with the purposes and intents of the heart.

The Rig-Veda contains the most exalted expressions of any of the heathen volumes, and it is there that men find material for comparison with Biblical forms. The content, however, is not the same; for the Vedic conception is far below that found in the Bible. Perhaps the most remarkable of its hymns is one in which questions are raised as to the origin of the universe and the maker of it all; but this hymn came to be so little understood that the questions were regarded as statements, and "Who" became a god to whom the creation was attributed! Comparisons based on such a slimpy foundation are certainly rather ineane. Most of them are little better than that, as a matter of fact.

The Koran has borrowed freely from the Old Testament and to some extent from the New. It recognizes both Moses and Jesus as prophets. It is hardly Christian, however, either in its viewpoint or in its

teachings. The modern Turk has made that plain to the world. The Mohammedan heaven is grossly sensual, and the main incentive to be temperate and abstemious in this world is the promise of unbridled license in the next. It will hardly do to put such a view of things on a par with Christian ideas, and it will hardly do to take Mohammedan virtue at its face value, since it is based on established conditions which a Christian must regard as anything but virtuous.

Of all the heathen world, not excepting the Mohammedan one, the Parsees are confessedly the most elevated and blameless. They are the modern representatives of the Magi mentioned in the Bible. They command the respect of the missionaries for their scrupulousness and high ideals. Their scriptures are those contained in the Zend-Avesta described above. Its precepts are excellent. Its requirements are all intended for the production of ethical results and the enhancement of human happiness. It does not condone sin or selfishness and it does condemn wrong-doing; but it is hopelessly superstitious, nevertheless, and the foe of all scientific progress. Christians are sometimes superstitious; but the fault is their own, it is not due to Biblical teachings.

The Bible has no use for superstition. It never conceals or excuses wrongdoing. It demands uprightness and integrity of all. It is no respecter of persons. Character alone is acceptable from its standpoint. Ritual is not an end in itself but a means. The entire law is summed up in the commands to love God supremely and one's neighbor as oneself. When the rich deserve condemnation they get it. When the poor have earned the right to divine approval they are exalted. According to its teachings the first shall be last and the last first in the Kingdom of God. Worldly wisdom would never utter a sentiment like that. In short, the Bible is different from any other book on earth. Even where it has been copied by others books the effect is not the same. The Bible speaks with authority. It makes good whenever and wherever it is put to the test. It changes men's lives. It helps them to turn from

and abhor sin. It makes them loyal and true. Finally, it fulfills all the requirements of a divinely inspired book, while nothing else does.

Because of that fact, men sometimes worship the book itself and credit it with undue power. The real power is the spirit which it reveals, not the mere letter used for the purpose. Men forget that and claim inspiration for every word and, apparently, for the punctuation marks, although those in use are mediæval and therefore comparatively recent. The same thing is true of the chapters and verses, which are not always the same in the different versions. Thus the Hebrew correctly assigns Deut. xxix. 1 to the preceding chapter, making it xxviii. 69.

It is impossible that both should be right. A human element has introduced an error into the English. It has introduced many another not only in the English versions but also in others. Greek New Testament editions and manuscript copies contain thousands of variations. Punctuation, letters, arrangement of words, forms of expression (full or abbreviated), articles (used or omitted), spellings,—in short, all sorts of details,—differ in the different manuscripts and texts, the human element being the cause. Complete verbal inspiration is thus reduced to an absurdity. It is impossible.

Perhaps you claim that the original autograph copy was without these limitations. The evidence all goes to show the contrary. The Massoretic Text has religiously preserved errors in diction and in other things, because they are extremely old and therefore sacred. The text may have one word, but another is used in reading. Sometimes the pronunciation of Jahveh, the so-called tetragrammaton, is all that is involved. Sometimes a supposed error is corrected, as in Gen. xviii. 22, which originally stated that Jehovah continued to stand before Abraham. There are eighteen such passages in the Hebrew Bible, where the text does not show the changes, although they are matters of record. In other cases the text contains both the original and the correction. In places "bless" has been substituted for "curse" as a matter of taste.

Many kinds of errors have been tabulated. They are variously due to misunderstanding, some fault of the eye or ear, failure of memory, carelessness, or ignorance. Thus, in Gen. xxxvi. 2, "daughter of Zib-eon" should be "son of Zibeon." Numbers xxvi. 8 has "sons" for "son," and the error is common. It is also typical. Nothing vital is affected; but the limitations of an ungrammatical age are suggested pretty clearly. Moreover, in places, real differences are found. The Septuagint lacks about one-eighth of Jeremiah as it appears in the Hebrew, and the Greek text, being the older of the two, may be the true original. The English follows the Hebrew.

In the New Testament, in a similar way, some of the oldest and best of the Greek manuscripts lack portions of the text altogether. Scribes are not inspired. They make mistakes. We have inherited a lot of their activities, and they are now incorporated in our Scriptures in some instances, because we lack authoritative evidence of the autograph reading of the original copy and prefer to put up with minor errors rather than undertake to emend a text that is sufficiently accurate for all practical purposes. Some forms of expression that are not strictly scientific are retained, because the meaning is plain enough, exactly as it is in "learn by heart," which we all use, although it is absurd.

It must now be evident that any doctrine of inspiration that will be acceptable to a rational mind must allow for the human element in the Bible and for its limitations. God has always used a human being to deliver his message, save only when He sent his Son. Note, however, that even he wrote nothing. He gave his message to men and allowed them to write it. That was a bit of divine wisdom, if we only knew it. He respected the limitations of the age in which he lived, exactly as God has always done, and allowed his messengers to conform to those limitations. It meant scientific inaccuracies, in some cases; but it also meant a clear understanding of the thing taught, which was the vital element after all. As a result, the wayfaring man has had no need to err therein.

If God had inspired every word of the Scriptures, He would have been under obligation to make each statement square with his knowledge of nature and the methods of work which He has made operative in nature. The result would have been disastrous. Men could not have understood some things until the time came when science had furnished a solution of the riddle. In the meantime men would have been losing the help of the Scriptures, because of their enigmatical character, and nothing would have been gained. God has made us partners and He has made us free. He has never taken away that freedom. He did not in the case of the inspired writers. They retained their individual characteristics and all the limitations of their times. What He did, was to guard them and guide them in spiritual matters so that they were kept from error in their teachings. That was sufficient. It made the Bible an "infallible guide in faith and practice." The book was never meant to be anything else.

The translators have all labored under the handicap of their human limitations. There was no real need of it; but the English Old Testament has "kill" where the Hebrew has ten different verbs. There is no such commandment as "Thou shalt not kill." Had there been, destruction of a mosquito would have been wrong. The real commandment is, "Thou shalt commit no murder." Where the English has "wall" the Hebrew has fifteen different words or expressions, meaning such things as defense, wall, rampart, enclosure, means of protection, bulwark, outside, fence, hedge, and floor-timber. These words, except wall, were passed by just as slay, slaughter, pierce, put to death, smite, and murder, were. "Love" (verb) in the New Testament has three different Greek words back of it, while "life" has four nouns and a verb. In some cases a mistranslation is involved; for "manner of living" is what is meant.

Evidently "verbal inspiration" slipped up somewhere when these imperfections crept in; for it cannot be maintained that the English is superior to the Hebrew and the Greek, since they are original and it is not. The English Version or versions,

then, must give place to the others. It, or they, must be recognized as inferior and but a poor reproduction in such particulars. For the English, therefore, complete verbal inspiration cannot possibly be claimed. To insist upon claiming it, is to show one's self irrational and—bigoted. Furthermore, it is to ally one's self with the enemies of the Bible, since it cannot help playing into their hands. It does so quite as effectually as any infidel literature can; for it gives the impression that Bible defenders are both liars and hypocrites, which is certainly no recommendation for the thing they defend. It should be added that the specimens given are merely examples of the general condition existing in the premises.

The truth is never to be found at either of the extremes. It is always in some place between them. Beyond a peradventure the Bible is an inspired book; for it has qualities and powers that no other book ever possessed or ever will. It is the beacon-light of a sin-sick and weary world. It beckons men to the Saviour. It contains God's message to his children; but—it is in their language with all the limitations necessarily involved by that fact. That is why they understand it. That is why it appeals to them. If it had not been in their language and had not included the imperfections of the days in which it was written, men would not have been reached effectively—that would have been rendered impossible—and they could not have known God.

He came down to their level in order to reveal Himself to them in language which they could understand and take home to themselves. To do so He had to permit Biblical writers to use the imperfect grammatical idiom of their day and to be guilty of statements not wholly in accord with scientific facts. Men believed the statements, because they had so construed the scientific facts. If the statements had not conformed to their construction, they would not have believed them, precisely as we would not, although much of the boasted scientific accuracy of our own times will have to be relegated to the rubbish heap as the knowledge of the world progresses. God has always met our limitations more than

half way and allowed us the benefit of the doubt, and He has never expected more of any of us than is just and right.

That is why the Word has certain limitations and always will have. The human element causes that; for God is not limited except in so far as He allows Himself to be, in order to make us partners in the work of his Kingdom. We need not be disturbed, then, at the little inaccuracies that occur, as in the quotations from the Septuagint in Romans ix.-xi., for example;

for they are really but a positive proof that the epistle is genuine because the quotations are made from memory and not copied from a manuscript. Ignorance is the real cause of most of the difficulty. It leads to undue positiveness in those who are its victims, and if it is sufficiently dense it becomes invincible. Surely it is better to cultivate a sweet reasonableness than it is to assume that only those can be right who accept our prejudices.

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HOW SCIENCE MADE MAN

SAYS MAN WAS ANCESTOR OF APES.

Special Cable to the New York Times.

London, Feb. 28.—That man is not descended from anthropoid apes, that these would be in fact more accurately described as having been descended from man, that man as man is far more ancient than the whole anthropoid branch, and that compared with him the chimpanzee and orangoutang are newcomers on this planet, were assertions made by Prof. Wood Jones, Professor of Anatomy in the University of London, in a lecture yesterday on the origin of man.

The professor claimed these assertions were proved not only by recent anatomical research, but to be deducible from the whole trend of geological and anthropological discovery.

One of the most interesting references in the lecture was to recent reports by Dr. Stewart Arthur Smith of Sydney on the Talgai skull discovered in 1889 in Darling Downs, N. S. W., but never seriously investigated till 1914.

"This undoubtedly human skull, very highly mineralized," he said, "was found in a stratum with extinct pouched mammals, and probably is as ancient as the famous Pittsdown skull, whose human nature was so hotly disputed just before the war. In deposits of the same age as those in which the Talgai skull was unearthed were found bones of dingo dogs, and also bones of extinct mammals gnawed by these dogs.

"Until the arrival of Captain Cook in Australia no non-pouched mammals were ever introduced upon the Australian sand continent. It is geologically certain that Australia has always been surrounded by the sea since the time of the evolution of pouched mammals. Had it not been so, it is almost certain that many non-pouched mammals in the neighboring continents would have migrated thither.

"How then can the presence of the Talgai man and his dingo dogs alone among

these be accounted for? The conclusion deducible is that he must have arrived there in boats with his family and his domestic dogs, and the astounding fact emerges that a period in the world's history, when only a year or two ago the most advanced anatomists were satisfied man was scarcely distinguishable from his brute ancestors, a man already so highly developed as to have domesticated animals and to be a boatbuilder and navigator was actually in Australia, and, to an astonishing degree, the reasoning master of his own fate."

In view, not only of this, but of even more convincing evidence gathered from man's own anatomical structure, Professor Wood Jones made a moving appeal for the whole reconsideration of the post-Darwinian conception of man's comparatively recent emergence from the brute kingdom. The missing link of Huxley, he asserted, if ever found, would not be a more apelike man, but a more human ape.

NEW APE THEORY STIRS CRITICS.

The cabled views of Professor Wood Jones, noted British scientist, modifying the Darwinian theory of man's descent on the line that the ape was descended from man rather than man from an ape-like ancestor, found both opposition and support from anthropologists interviewed by *The American* yesterday.

Professor Wood Jones' views set forth before the University of London were based upon recent anatomical research, noteworthy among which was renewed investigation of the Talgai skull. This skull was discovered in Australia in 1889. The deductions drawn from the geological strata in which the skull was found were that it antedated any previous human remains.

Dr. Binder Opposes View.

Dr. Rudolph M. Binder, professor of sociology and anthropology at New York University, opposed the English scientist's view. He said:

"Professor Wood Jones looks upon the ape as a degeneration of human beings. This view seems to me utterly incorrect, for numerous reasons.

"First of all, the reference he gives to the Talgai skull of 1889 and to the testimony of one man—Dr. Smith—are entirely incomplete. The fact alone that the skull was not seriously inspected by scientists until 1914 makes the entire matter very suspicious. Whenever in the past any such discovery as this Talgai skull is claimed to be has been made scientists have streamed to the spot. In this case, apparently, only one man paid any attention to the discovery.

"Secondly, it is extremely precarious for a man to contradict or attempt to controvert a theory that has found wide acceptance on the basis of thousands and thousands of cases by a reference to a single new find, which, after all, may or may not be what it is claimed to be.

"The specific statement that this man must have gone to Australia by boat or by some other vehicle made by himself is, of course, without proof. One of the most widely accepted views is that Australia was the original home of man."

Common Ancestry Accepted.

Partial support for Professor Wood Jones' theory was given by Dr. Clark Wissner, chief anthropologist of the American Institute of Natural History. He said:

"The theory that man developed from the ape has been considerably modified of late years. All the best scientists can do now is to consider that the two had a common ancestor, and that man was the development and the ape the retrogression.

"The best scientific theories point to man having originated in Asia, a dry, arid country having been the best for his development. Dry, arid country is not best for the ape. He is at home in forests, swinging from trees.

"Man, like the horse or elephant, just happened anyhow, so far as has been discovered yet. As far as science has discovered, there always was a man—some not so developed, but still human beings in all their functions, much as we are to-day."

"Wouldn't these discoveries tend to prove, then, that man did suddenly appear in Asia,

just as the Bible says he did—that science only helps prove the Biblical theory?" Dr. Wissner was asked.

"Man came out of a blue sky as far as we have been able to delve back," he replied.

ORIGIN OF MAN IS TRACED TO LIZARD.

Special Despatch to The Sun.

Boston, Mass., March 3.—The monkey may be our first or our forty-seventh cousin, but 'we did not descend from him, according to Dr. Edward Hickley Bradford, dean of Harvard Medical School and an ancestry expert. Better trace our ancestry as far back as Adam and Eve and then stop, he advised, for worse than monkeys, we come originally from the saurian. Thus the so-called tango lizard of to-day may be the latest offspring of the original tree.

"Darwin deceived us," he declares. "We did not descend from monkey forefathers. Neither are we descended lineally from the beastly baboon, nor the agile ape, whose arboreal 'progeny' may have boasted about their family trees. The human species were originally lizards, and horses, dogs and monkeys sprang from the same source, but scientists have not yet been able to determine just when the lizard family quarreled and split up in this way, nor whether the splits all happened at once or at different periods.

"This would make the monkey our cousin, but until it has been definitely determined the order in which the offspring broke away from the lizard lineage it cannot be determined whether man and monkey are first or forty-seventh cousins."

WHY A LOUNGE LIZARD SOMETIMES IS A MONKEY.

Special to the World.

Boston, March 3.—Don't try to trace your ancestry further back than Adam and Eve. Monkeys? No, worse than that—lizards and creeping things.

Dr. Edward Hickley Brandford, dean of the Harvard Medical School and ancestry expert, declares that the first coat of arms

was designed by the Saurian, the original big lizard.

"Darwin deceived us," he says. "We did not descend from monkeys. The human species were originally lizards, which horses and dogs and monkeys sprang from, but scientists have not yet been able to determine just when the lizard family quarreled and split up in this way, nor whether the splits happened at once or at different periods. This would make the monkey our cousins, but until it has been definitely determined the order in which the offsprings broke away from its lizard lineage, it cannot be determined whether man and monkey are first or forty-seventh cousins."

Just when the forefathers of the human race rose to the perpendicular posture, Dr. Bradford is not able to state, but it was at least 500,000 years ago, he says.

SCIENCE AND RELIGION.

In a "Doubter's Doubts About Science and Religion," by Sir Robert Anderson, K.C.B., published in London, 1909, the following is quoted from Karl von Hartman:

"In the sixties of the past century, the opposition of the older group of savants to the Darwinian hypothesis was still supreme. In the seventies, the new idea began to gain ground rapidly in all the cultured countries. In the eighties, Darwin's influence was at its height, and exercised an almost absolute control over technical research. In the nineties, for the first time, a few timid expressions of doubt and opposition were heard; and these gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century, it has become apparent that its days are numbered."

From an article entitled "The Riddle of Evolution," which appeared in the *Times*, of London, June 9, 1905, we take the following:

"No one possessed of a sense of humor can contemplate without amusement the battle of evolution, incrimsoned (dialectically speaking), with the gore of innumerable combatants, encumbered with the corpse of the (dialectically) slain, and re-

sounding with the cries of the living, as they hustle together in the fray. Never was seen such a 'melee.' The humor of it is that they all claim to represent 'Sciences,' the serene, the majestic, the absolutely pure, the undivided and immutable, the one and only vicegerent of Truth, her other self. Not theirs the weakness of the theologians, or the metaphysicians, who stumble about in uncertainty, obscurity, and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable dissensions, and all the other marks of inferiority on which the votaries of Science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this or that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own showing, save a few fragments strewn about the arena."

Strange to say, there has been a slight recrudescence of this pedantic tomfoolery in the last decade. Fortunately, this has been confined to the schoolmen, and is strictly an academic performance. That the deadly doctrine of Darwinism will again be given serious thought, is not believed by any one of the great scientists. And this prompts us to say,—we do not deny the right of any man to hold that he came, by protoplasm, through spontaneous generation, to his present state of existence, but we do most emphatically deny the right of such a one to call himself a Christian. It is absolutely impossible for anyone to believe the doctrine of the origin of life and species, as taught by Darwin, and at the same time believe the Bible. The history of Creation, as given in Genesis, and as held by Darwin, are unconditional and irreconcilable opposites. One is true, and the other false, and if we accept the one, we are forced to reject the other; provided, of course, our mental machinery is in good working order.

The only seeming proof that man came by way of the monkey, is the resemblance of the advocates of the theory to their pa-

rental ancestor. We are inclined, however, to believe that this likeness is accidental, rather than hereditary.

In this regard, we are willing to go the limit of liberality, by allowing any man, if not a Chirstian, to affirm this, or any other theory, concerning his origin. If he honestly believes himself to be the curious child of a concatenation of fortuitous circumstances, and that he is the lineal descendant of the orang-outang, then let him say so, though we fail to see how he could be proud of his parentage. Certainly, if we thought this of ourselves, we would not be inclined to boast of the fact. To be sure, there is no accounting for tastes.—*Editorial in Western Recorder.*

We gladly make room for this editorial. It is unnecessary to say—if the editors of the religious press of the Orthodox Faith were to deal bravely, sanely, forcefully, with all sneers, scoffs and assaults upon the Scriptures or Orthodox Theology, as this

editor has, there would be less cheap rant in print or speech.

In our Science Department we offer as an exhibit four telegrams to New York City daily papers. They are a capital illustration of the process of Creation by Science. A lecturer or author, dreading silence as worse than death, suggests a novel theory, or a novel addition to somebody else's theory. It is cabled by 'phone, often from the reporter's room to the composing room, and the world is agape over a new scientific discovery. We give our readers a triple choice. They can either label themselves the descendants of the Ape or his ancestor; we are able to improve on that by offering a cousinship to the Ape, or a somewhat distant relationship to a Lizard. We suggest that if the inventors of this new science were to trace their ancestry carefully they might discover that the founder of the line was His Majesty the Serpent, who interviewed Mother Eve.

EDITOR.

History has ever recorded that wherever the Bible has been read, wherever it has been revered and honored, a wave of reform has swept and civilization has taken a forward step. Luther found an old musty copy in the convent at Erfurt, he read it, he studied it, he lived it, and the result was liberty for Europe and the world. John Wycliffe discovered the Book, he translated it, he published it, and immediately the pulse of spiritual piety began to throb throughout the country. From the days of these Bible students a new era of civilization began, and a tide of intellectual, political, moral and spiri-

ual life swept the nations of the earth. The translations of the Bible from the pens of these men unsealed the living waters which have vitalized the world's civilization for every succeeding generation.—*Rev. Joseph D. Krout.*

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THE SUNDAY SCHOOL

IS MY CHILD SAFE IN SUNDAY SCHOOL?

Can any Christian hear or read such a question as this without getting hot? We quoted, in the February, 1914, BIBLE CHAMPION, from the *Methodist Review* of May, 1887, a page by Daniel Curry, editor. He strongly deplored the creeping in thirty years ago of Higher Criticism in Sunday School teaching. We will reproduce his article in the next BIBLE CHAMPION. What would he have said to hear the cry to-day of the parents from every denomination and from every corner of the land? If anyone should discover any dropping off of the nice shades of courtesy in our treatment of these traitors, ask yourself what you would say *or do* if you discovered anyone putting into your child's hand vicious literature, as is done every day, even here in the Metropolis. Who can ever forget Anthony J. Comstock's fiery denunciation of the incarnate fiends whom he was fighting in defence of the purity of the little ones?

We solicit the co-operation of our readers. Ask your local paper to quote from your BIBLE CHAMPION some of the things said in this number about the peril in the Sunday School. We can never hope to keep the Sunday School worthy the name of *The Nursery of the Church*, unless we take off our gloves when we deal with publisher, editor or author who suggests to little ones doubt or distrust of the Bible being the Word of God.

TO THE KNIGHTS OF THE QUILL.*

An Appeal to the American Press.

Gentlemen:—

It does not matter who occupies the Pulpits of the Land, you are the Nation's Greatest Preachers. No good cause can fail which you advocate. No bad cause can succeed which you oppose. I appeal to you in behalf of Fair Play for God! Whatever your creed, you believe Him to be the final arbiter of all issues of war or peace.

He has given the world His Word, to instruct, help, comfort, guide and save all men, His children. In behalf of the child and youth of America, I appeal for Fair Play for God's Word. It is unthinkable that you would be silent if the Declaration of Independence, or the Emancipation

Proclamation, were garbled and falsified, by additions and omissions, so that they would teach the very opposite of the plain content of the original documents.

Judge Greenleaf, the world's greatest authority on legal evidence, declared:

"The Holy Scriptures, having been in familiar use in the churches from the time when the text was committed to writing; having been watched with vigilance by so many sects opposed to each other in doctrine, yet all appealing to the Scriptures for the correctness of their faith; and having in all ages down to this day been respected as the authoritative source of all ecclesiastical power and government and submitted to and acted under in regard to so many claims of right on the one hand and so many obligations of duty on the other, it is quite erroneous to suppose the Christian is bound to offer any further proof of their genuineness or authenticity. It is for the

*The space reserved for the International Sunday School Lessons is devoted to this Appeal to the American Press. We solicit its aid in making the *Sunday School Safe for the Child and Youth*.

objector to show them spurious; for on him by the plainest rules of law lies the burden of proof.

"If it were the case of a claim to a franchise and a copy of an ancient deed or charter were produced under parallel circumstances on which to presume its genuineness, no lawyer it is believed would venture to deny either its admissibility in evidence or the satisfactory character of the proof. In a recent case in the House of Lords, precisely such a document, being an old manuscript copy purporting to have been extracted from ancient Journals of the House which were lost, and to have been made by an officer whose duty it was to prepare lists of the peers, was held admissible on the claim of peerage."

Judge Francis J. Lamb declared:

"We have examined the actual decisions of the highest courts of jurisprudence for more than three hundred years last past, decisions rendered by those courts in deciding most momentous questions of property, personal rights between man and man. We have found a consensus of unnumbered decisions by those courts and by judges and jurists of the highest authority and standing in the civilized world, and they show that the books of the Scriptures are clearly within the Ancient Document rule and law of evidence, and clearly satisfy the test and standard proposed, and show that the Scriptures tested by the principles and rules of the science of jurisprudence as administered in courts of justice in controversies between man and man, are competent and admissible as evidence."

I submit below the testimony of American Christianity of all creeds and names. In spite of all this, the following evils are now being industriously propagated and fostered. Unless the progress of this crusade for Kultur is stayed, America will become, like Germany, a land without either a Religion or a God!

1. Churches founded, erected, and maintained as places of religious worship, under the direction and control of the denominations whose names they bear, have doctrines taught from their pulpits which are antagonistic and destructive to the creeds

which the denominations accept, and are in full accord with the teachings of German Rationalism. Sunday School instruction of the same character, following the same methods, is indoctrinating the children and youth with the falsehoods of German Infidelity.

2. Publishing Houses, bearing denominational names, or conducted in their behalf for the maintenance of the truths of Religion in harmony with the church creed, issue literature borrowed from or written by German authors, which is antagonistic to the denominational faith of the Church.

3. Schools of higher learning, some of them with the distinct purpose of training young men for the Christian Ministry, use text-books, and employ instructors, openly in harmony with the German Rationalistic propaganda. Parents are misled, deceived or deluded and their children are led astray.

The Instructors, Trustees, Publishers, and Pastors, all violate personal pledges given with all the solemnity of an oath. In addition, the diversion of the money in build-ings, salaries and other expense is a perversion of a trust, which, if it were done in secular business would invite a penalty of long imprisonment and heavy fine. There are many decisions of courts and declarations of judges that might be quoted in proof of this statement.

This propaganda, begun by Frederick the Great, as the first step toward the domination of the world, has made Germany the foe of Religion; its armies are the incarnation of the Huns in beastly atrocity and fiendish cruelty. Its American students, inoculated with the virus of Kultur, have begun and are now busily engaged in producing in their own land the horrors that prevail in Germany. If we permit the continuance of this crusade, our downfall as a nation is certainly assured.

The religious scholarship of the world has again and again shown that this whole movement is not only a false interpretation and perversion of Scriptural Truth, but is a gross violation of law. No purpose of persecution is advocated. No infringement of individual liberty of thought and speech

is solicited, save that these denominational representatives shall be true to their pledges, and not betray the trust of their patrons, whom they are paid to serve.

Yours respectfully,

JAY BENSON HAMILTON,

General Secretary of the Bible League of
North America,

191 South Second Street, Brooklyn, N. Y.

Editor, BIBLE CHAMPION,

Organ of the Bible League.

BACK TO FUNDAMENTALS.

The undersigned, ministers and laymen of the Presbyterian Church, appeal to all our churches, ministers, church officers and church courts, to unite in action in defence of the fundamentals of our common faith.

In view of the deep unrest in the religious thought of the day, we believe pronounced and persistent emphasis should be placed on the integrity and authority of the Bible as the word of God, the deity of our Lord Jesus Christ, his vicarious atonement on the cross—the only way of salvation—and his resurrection.

We believe these doctrines should be preached from our pulpits, and that the sessions of our churches should insist that this be done.

We suggest, furthermore, when a church is seeking a minister to be its pastor that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards.

We have been led to express this belief and to offer these suggestions under the deep conviction that only on such a basis can the Church succeed in its mission, and the Gospel of Christ be propagated to his glory and according to his own will.

May we not urge you to unite with us in prayer that all our churches, ministers and officers may feel the supreme importance of this appeal?

Signed by Rev. Maitland Alexander, LL. D., Moderator of the General Assembly, and hundreds of leading ministers and elders throughout the United States.

APPEAL TO METHODISTS.

The Bible League and What It Proposes To Do.

The tireless propaganda of Radicalism—which is seeking persistently to preoccupy every place of power and to poison every fountain of influence—must be counteracted by an equally tireless and aggressive advocacy of the teachings of the Word of God; and the forces of false scholarship and wealth, thoroughly organized and effectively used on the one side, must be matched by a counter-organization and wise direction of the forces on the other side.

It was in part for the task of organized and aggressive defense that The Bible League was formed. The real danger of the situation must first be made clear, and the deadly error sapping the life of the Church must be refuted. This the League aims to do, by Conferences held under its auspices, by wholesome Biblical Literature, and by its monthly organ.

The Movement Strictly Inter-Denominational.

The Bible League has from the beginning been inter-denominational.

To you, as leaders in the Methodist Episcopal Church, we confidently appeal for cordial co-operation with the League in its great enterprise. If the tide of unbelief and evil is to be stayed and reversed, it will require personal devotion to the task on the part of the hosts that believe the Bible to be the revealed Word of God, and particularly of those who have always stood fast in the faith. Especially is there a call—in view of the dangers that threaten it in consequence of great defections from the faith of the fathers—for the Methodist Episcopal Church to come up to the help of the Lord against the mighty hosts of unbelief.

The Bible Student and Teacher (now The Bible Champion).

The undersigned, in calling your attention to The Bible League and urging you to identify yourselves with it and the movement it represents, desire urgently to recommend the organ of the League as pecu-

liarily fitted to prepare you for its intelligent co-operation in the work to which you are invited. This magazine is exclusively devoted to the systematic defense of the Bible as the Word of God. Its pages are made up of contributions from the foremost Conservative Biblical Scholars on both sides of the Atlantic. Its aim always is to keep before its readers the latest light from whatever quarter, on great Biblical questions. It has received the warmest approval of Christian leaders in all the Churches, as indispensable to the student, the teacher and the preacher who would keep abreast of the times in Biblical knowledge.

It is issued at the subscription rate of \$1 a year in order to bring it within the reach of all.

By becoming a member of the League, which entitles you to receive the magazine, you can make your co-operation practical, as you will be able to learn from this, its organ, what further can be done to give new energy and increased success to the movement for Bible defense and study.

Signed by Bishop C. H. Fowler, Bishop C. C. McCabe, Bishop W. F. Mallalieu (all deceased), and Bishop L. B. Wilson, now resident Bishop of New York.

C. H. Fowler.

Charles C. McCabe

W. F. Mallalieu

L. B. Wilson

Bishops of
The Methodist Episcopal Church.

APPEAL TO BAPTISTS.

"We have been glad to learn that a special effort is being made to bring the work of the Bible League of North America to the attention of the Baptist Ministry and Laity. Whatever may be said of other denominations, it is peculiarly important that Baptists have sound views regarding the Scriptures. Without full faith in their

integrity and authority, our denomination has no ground of existence.

"It is useless, however, to deny that today there are many influences, organized and unorganized, which are tending directly to undermine faith in the inspired Word. We should therefore welcome and support the work of the Bible League, which seeks not only to confirm and strengthen faith in the Bible as the Word of God, but also to arouse an interest in its intelligent study and to bring light from every available source to bear upon it. Experience has shown that the League, by its conventions, and especially by its Magazine, *The Bible Student and Teacher* (now *THE BIBLE CHAMPION*), is well adapted to accomplish the work it has undertaken.

"Standing, therefore, as a safeguard of a leading denominational interest, the League is to be recommended to the thoughtful consideration of every Baptist."

(Signed)—Wayland Hoyt, Prof. Religion and Science, Temple College, Philadelphia; Franklin Johnson, Prof. Theology, Chicago University; G. W. Lasher, Editor "Journal and Messenger," Cincinnati, Ohio; A. T. Robertson, Prof. Southern Theo. Seminary, Louisville, Ky.; J. B. Thomas, formerly of Newton, Mass., Theo. Institution, (Sept., 1907.)

"We heartily endorse the above letter and urge Baptists everywhere to give the Bible League their most generous co-operation and support."

(Signed)—Russell H. Conwell, The Temple, Philadelphia; Cortland Myers, Tremont Temple, Boston, Mass.; J. L. Campbell, First Church, Cambridge, Mass.; Wm. B. Riley, First Church, Minneapolis, Minn. Walter Benwell Hinson, White Temple, Portland, Ore.

APPEAL TO CONGREGATIONALISTS *To the Ministry and Laity of the Congregational Churches:*

Dear Friends:

"We are glad to learn that a special effort is being made to bring together all Evangelical Denominations in support of

the Bible League of North America. It is interdenominational, and its object is, to maintain the integrity and authority of the Bible as the Word of God. It is fitting that the Congregational Church should have a large place in this movement. The Pilgrims heroically set up their standard here in the beginning. Their descendants have been an unexcelled factor in establishing and maintaining the Church of God in this New World, by their unswerving loyalty to the Word of God."

"It is a favorable time to urge upon the attention of all Christians, the many confirmations of Biblical statements which have been brought to light by recent investigations relating to archaeology, geology, natural history, geography and the original Hebrew text of the Old Testament book."

"Experience has shown that the Bible League, by its conventions and especially by its Magazine, *THE BIBLE CHAMPION*, (continuing the Bible Student and Teacher), is splendidly equipped to lead the vital undertaking in behalf of Evangelical Christianity which the present crisis demands."

"We earnestly urge Congregational Clergymen and Laymen to co-operate heartily with the other denominations in giving such attention and support to the work of the Bible League as the supreme importance of the interests involved require."

(Signed): Prof. G. Frederick Wright, Oberlin, O.; Rev. George E. Hall, Oberlin, O.; Rev. Howard S. MacAyeal, Akron, O.; Rev. A. Z. Conrad, Boston, Mass.; S. M. Sayford, Boston, Mass.; William Shaw, Boston, Mass.; Dr. Henry W. Broughton, Boston, Mass.; Dr. Herbert W. Magoun, Cambridge, Mass.; Rev. Edward C. Porter, Arlington, Mass.; Charles T. Page, Concord, N. H.; Rev. Henry O. Dwight, New York City, N. Y.; Rev. John Lewis Clark, Brooklyn, N. Y.; Hon. Francis J. Lamb, Madison, Wis.; Rev. Frank D. Burhans, Chicago, Ill.; Rev. Edwin S. Carr, Chilli-cothe, Ill.; Charles W. Williams, Galesburg, Ill.; Rev. Charles Caverno, Lombard, Ill.; Rev. Charles C. Morgan, Elgin, Ill.; Rev. Clarence W. Backus, Kansas City, Kan.

APPEAL TO ALL EVANGELICAL CHRISTIANS.

LET US STOP FOOLING!

A few figures from the *Bulletin of Church Statistics*, February, 1915, show how contemptuously we are being *fooled with*.

There are in the nine largest Protestant Denominations (1914): Methodist, 41,525 Ministers, 7,328,829 Communicants; Baptists, 42,710 Ministers, 6,179,622 Communicants; Lutherans, 9,450 Ministers, 2,444,970 Communicants; Presbyterians, 14,066 Ministers, 2,083,617 Communicants; Disciples, 8,261 Ministers, 1,519,821 Communicants; Episcopal, 5,629 Ministers, 1,026,048 Communicants; Congregational, 6,091 Ministers, 755,088 Communicants; Reformed, 2,177 Ministers, 478,951 Communicants; United Brethren, 2,260 Ministers, 343,016 Communicants. Total, 132,169 Ministers, 22,159,962 Communicants.

These nine denominations constitute seven-eighths of Protestant Christianity. The other eighth are the smaller denominations, which for the most part stand with those named above. Not one of all of these have changed their Articles of Religion. Not one has changed its method of receiving Members or Ministers. If they have ceased to believe their Creeds while preaching, and teaching them, and demanding pledges of belief and maintenance from all Members and Ministers, *they are either fools or knaves*.

For 2,000 years the Christian Church has accepted the Bible as its foundation; it has been regarded as the infallible source of its truth, its doctrines, its precepts, its laws. There has been no question, *within*, of these facts. All has been from *without*, and has been inspired by hatred or unbelief without knowledge. Now we are compelled to face the insolent declaration that the scholarship of the Christian Church, meaning the devout, worshiping, spiritual Church membership, has discarded, and no longer believes in the integrity or authority of the Scriptures. It is only speaking what all men know to be the simple truth, that every member or minister of any Evangelical

cal denomination who believes or teaches this, is not only in error, but has violated the pledge given which made possible his admission to the membership or ministry of his Church. He remains *inside* for the position, the prestige, or the compensation he receives while he is untrue to the Church. That fact discredits any utterance he may make. If he is convinced of the truth he teaches, let him withdraw, and establish or join a church of his own kind.

Then he can command the respect of all honorable men.

Our redress is simple and easy to be secured. Permit no man, whatever his position, or ability, or learning, to utter the bald slander that is now the recognized motto of pseudo-scholarship: "All scholars have discarded the inspiration of the Bible as the Word of God." Rebuke him as either a vicious or an ignorant slanderer.

LOYALTY.

The Standard Dictionary defines Loyalty as "devoted allegiance to a government, or a chief; hearty service in friendship or love or to a cause." No word to-day is receiving greater emphasis than Loyalty in every corner of the globe. No argument is offered for disloyalty; no excuse is offered that carries the slightest semblance of truth to the sane mind anywhere. No rational person can plead ignorance as a defence of treason. *He knows better.*

May it not be that the infinite cost of the world-war; cost of the blood, and gold and tears, will be found to be a cheap price to pay for the establishment of loyalty as the chief duty of man; disloyalty as man's most ignoble and perilous sin. Religion is the only place where disloyalty assumes to be the highest virtue. Creed is established, adopted, accepted as the fundamental basis of every form of religious association and action. Membership in a denomination may be secured only by pledging loyalty to its creed. A place in its ministry is jealously guarded. Great care is exercised to prevent unworthy men from becoming leaders, teachers or preachers.

It is the scandal and disgrace of Christianity, that in church membership, in training schools, in pulpits, in periodicals and books, treason and disloyalty fail to receive reprobation and rebuke. Men without a symptom of a scruple deliberately, openly, often with bravado, scout the solemn vows that are fresh and warm on their lips. They hold positions, draw salaries, giving influence and comfort, and devote themselves to advocating doctrines that are in opposition to the principles they solemnly pledged themselves to maintain. They are active in the propagation of error that would if successful assuredly overthrow the denomination that trusts, honors and supports them.

Treason to the flag, to the country, to the home, is a venial offense compared with treason to truth, religion and God. War will reconstruct religion by establishing loyalty as a fundamental virtue, and treason as the most ignoble sin.

To the shame of Germany, it must be said that German scholars have done more than those of any other nation to destroy the Bible. Destructive Criticism, commonly known as Higher Criticism, has its origin and highest develop-

ment in the minds of German scholars. This criticism has probably proved the deadliest enemy to the inspiration of Scriptures and the power of the Cross. Rationalism has ruled, and the result is what might have been expected. — *Western Recorder*.

OUR COUNTRY

"Our Country! In her intercourse with foreign nations, may she always be in the right; but Our Country, right or wrong!"—*Stephen Decatur*—Toast given at Norfolk, April, 1816.

The Soldier and Sailor have but a single duty:

"Theirs not to reason why,
Theirs but to do and die!"

Every Loyal Citizen is like them, when National Peril threatens. If the Country is wrong, *right it, but not ruin it.*

AMERICANIZATION.

Dead is the illusion long sincerely held by many, perhaps by most Americans, that some mysterious aligation or alchemy blended into unity a heterogeneous population; that Americanism was miraculously bestowed on those who lived in America. The war has shown us great foreign islands in the country; centers and branches of hates and loves brought across the water, deliberate, long fomented, and persistent submission and allegiance to the interests of a foreign country.

For nearly three years it seemed as if the United States was to many of its citizens a province of the German Empire, and small provinces, cities, villages of Prussia or Germany still subsist in the United States. We can count too many of them in the Wisconsin election. In many states these German dependencies, these Little Germanies, are found, in language, education, thought, utterly German.

Former Senator Lafayette Young of Iowa told the Americanization Conference at Washington of schools, thousands of schools in the Northwest, where every day's session ends with the singing of "Deutschland Ueber Alles," where "Die Wacht am Rhine" is better known than "The Star-Spangled Banner"; schools where German text-books impress lies upon the children at that uncritical age when the utterance of the book is gospel truth and the fresh, unencumbered memory and mind are likely to retain for life ideas then thrown into them. The German Emperor, the swaggering, mediæval, divine-right figure we know too well, is set forth in these corrupting, dishonest German school books as a great and noble ruler and man. Germany, the feudal military State, the oligarchy of the drill stick, is represented as another America.

Another speaker at the Conference, Mr.

Richard Lee Metcalfe, of Nebraska, sometime Civil Governor of the Panama Canal Zone, described a similar Germanization in schools of his State. Incidentally, as an illustration of *Deutschthum* in Nebraska, he said that a Nebraska German paper commemorated the Fourth of July by enriching its subscribers with "souvenir spoons" radiant with the counterfeit presentments of William II. and Hindenburg, that saviour of the empire whom Herr Ballin is said blasphemously to have called "that Wooden Ass with the nails in him!"

These instances from Iowa and Nebraska may make more concrete and definite in our minds thoughts now becoming general, destined to bring changes indispensable in our system of education if America is to be a nation of Americans. "There are several things," said Secretary Lane at the conference, "which we have come upon recently which seem to those of us who have not been wise to be discoveries. The first is that we have a great body of our own people, five and a half millions, who cannot read or write the language of this country. That language is English. A million and a half are native-born." These native illiterates and the foreign-born ignorant of English must be instructed in it. It must be made the language of the country. It is not so at present, with all regard for Mr. Lane. The eighteen governors and other delegates at the conference adopted a set of resolutions recommending Congress to pass certain legislation in the interest of Americanization. This is the vital one:

In all schools where elementary subjects are taught they should be taught in the English language.

Substitute for "should" "must." There is the beginning of Americanization.—*New York Daily Times.*

George Haven Putnam, publisher of New York, in a letter to the *New York Sun*, showed the effect of a recent German Statute on Naturalization in this country. It is the most dangerous scheme that has been attempted by the Germans against America. He says:

"To the Editor of *The Sun*—Sir: Under the Delbrück law a German citizen who takes advantage of it may acquire citizenship in any foreign country and yet continue to be a loyal subject of the Fatherland. The second part of Article XXV. reads as follows:

"If any person, before acquiring nationality in a foreign state, shall have received the written permission of his native state to retain his nationality of that state, he shall not lose his nationality of the said native state. The German Consul shall be consulted before this permission is granted."

"Thus the so-called German American, the German Italian, the German Swiss or the German Brazilian who has fortified himself with a dose of Pan-Germanism as exemplified by this law, remains a German ready to heed the bidding of the mother country, whatever that bidding may be. He becomes a cog in the far-flung propaganda machine which has been the undoing of life,

property and public opinion in every allied country.

"In connection with the claim made by the imperial authorities that men born in Germany who have secured the privileges and accepted the obligations of citizenship in another country still owe obedience to Germany, it seems in order to ask whether since 1913, the year in which this Delbrück law went into effect, the papers that have given citizenship to men of German birth are not vitiated, or ought not properly to be vitiated, by the provisions of the Delbrück law. On the face of the reading of this law it seems to be a farce to accept from the men of German birth an oath 'for-swearing their allegiance to any foreign state.'

"The matter becomes of present importance in connection with the determining of the status of thousands of men in this country who, born in Germany, have gone through the form of accepting American citizenship.

"Would it not be in order, therefore, to put these men under a special examination for the purpose of determining whether they can be trusted to give allegiance to the United States, or obedience to the imperial authorities in Berlin?"

BIBLE CHAMPION CLUB RATE WITH THE BIBLIOTHECA SACRA.

The Bibliotheca Sacra is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The editor, G. Frederick Wright, LL.D., alone, is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life.

"I have taken *The Bibliotheca Sacra* since a student at the Seminary in 1870 at Gettysburg. I have found nothing to surpass it; safe, sound scholarship and wholesome counsel; never erratic or speculative; or in the bad sense, critical."—*Reader of THE BIBLE CHAMPION.*

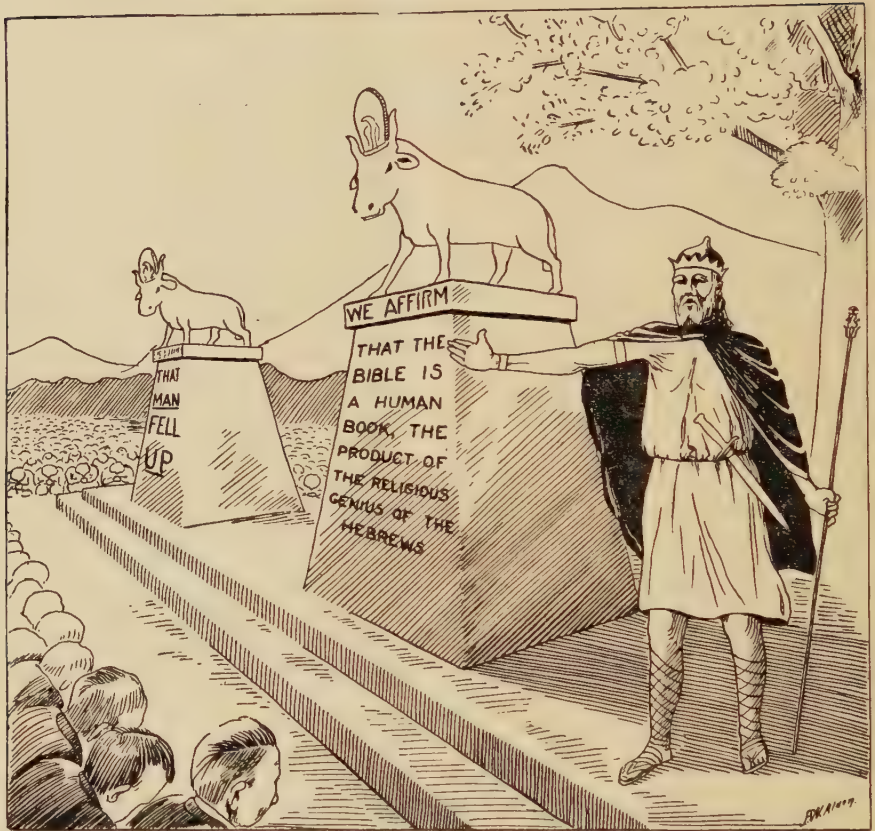
All new subscribers to *The Bibliotheca Sacra* may secure both magazines for one year for \$3.00. This should be paid in advance and sent to THE BIBLE CHAMPION.

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in John," by Dr. Daniel S. Gregory, formerly Secretary of The Bible League. 168 pages. Very valuable. Only five hundred left. One dollar for the year and the Premium.

HELP OUR RESERVE FUND.

The "20th Century Miracles" will be published in book form, paper bound, post-paid, 50 cents, net. The proceeds will be set aside as a Reserve Fund for Emergencies. Every reader is solicited to help push the book among their friends. See outside back cover.

EDITOR'S WHAT NOT



EVOLUTION—DEVILUTION.

An old sin may rightfully wear a new name, if thereby its derivation becomes clearer to the average man. If you want veritable history, you can have your choice of a number of reputable writers. They have written to inform their readers, not to deceive them. If you want to laugh, try Bill Nye's Comic History of the United States.

If you desire to learn how man originated, read the only history that was written by a man who knows. He knew, because God told him. As God made man, he may be supposed to have given a correct record to Moses. If you want to laugh, turn to "Science, Falsely So-Called," page 74. You can pick your ancestor, ape or lizard, or the Serpent of Eden. What fools these scientists (?) be.

"God said, Let us make man in our image, after our likeness So God created man in his own image, in the image of God created he him. . . .

And God saw everything that he had made, and, behold, it was very good." (Gen. i. 26, 27, 31.)

The artist shows us how man *fell up* from being made in the image of God to bow to a golden calf which he made and declared to the people:

"Behold thy god, O Israel, which brought thee up out of the land of Egypt!" (1 Kings xii. 28.)

Jeroboam and the Cochineal Wise Man from Chicago make a precious pair of religious leaders! One freed Israel with a *calf*, the other with *cochineal*!

If you want to learn the facts about the real past, not the distorted inventions of the false scientists who have sought to discredit the Bible, get Kyle's "Deciding Voice of the Monuments." (See our Herald Department.) Two illuminating facts may be noted:

"Booty captured in an early Palestinian raid, consisted of chariots plated with gold or chased with silver, chairs of cedar and ebony inlaid or gilded with gold, a sword of bronze and a helmet of gold inlaid with lapsus lazulli, and richly embroidered stuffs. These antiquities could not now be duplicated from all the museums in the world" (page 90).

"Evidence has been found of the establishment of a postal system in Babylonia extending to its Palestine province about seventeen hundred and fifty years before the time of Abraham. . . . It is only some four centuries since the demands of the modern world brought about the establishment of such a postal system."

In one thing, however, we may accept the doctrine of evolution. The biggest fools of human history sit now in the chairs of science and theology in some of the world's most noted schools of learning. There never were such fantasies as theirs invented and proclaimed with straight faces, without a wink or curl of the lip, to gaping crowds of students, who took full notes and went out proclaiming the new science or the latest revelation. Were Hudibras to be rewritten, Butler would improve upon the learned fool he pictures who

"made an instrument to know
If the moon shine at full or no.
.
.
.
And prove that she's not made of green cheese."

THE COUNTERFEIT CRITIC—A LIAR!

Lying may be divided into two classes, intentional and ignorant. The result of the lie, in both cases, may be the same, but the moral obliquity all will agree may be less with the ignorant liar. However, while God winked at human ignorance, we may be sure that His winking was only for *the real thing*, not the make-believe. Human justice, copying Divine pity, has often dismissed the ignorant offender with a trifling penalty, or with the smiling judicial decision—"You are acquitted, but don't do it again."

We began our study of critical methods as if the critics were honest or mis-

taken—ignorant, if you please—in their conclusions. We soon discovered that they were not to be trusted either in interpretation or quotation of the Word of God. We found them systematically stating as facts, fiction, either cribbed from other infidels, or evolved from their own inner consciousness. When proven to have misstated, misrepresented, or deliberately lied, they never retracted, nor even apologized for their shameful sin.

We asked Judge Lamb to examine the published statements of several of the leading critics. He did so with the utmost fairness, and yet with the skill and ingenuity of the great lawyer cross-examining a supposed tricky witness. He summed up all of his examinations with the declaration, that every one was a false witness. His testimony would be rejected by any court, while the witness would be forever barred in similar cases as a witness unworthy of credence under oath. He taught the editor of the BIBLE CHAMPION how to deal with these sinners effectively. We propose to illustrate for our readers how they may deal with the contemners, the revilers, the false witnesses, who pretend to interpret the Word of God. The first offence, we will overlook as the result of lack of knowledge—or ignorance—and void of moral obliquity; but a refusal to withdraw the false statement, or its repetition, can be interpreted in no other way than as a deliberate lie. If there is any obliquity greater than another in lying, it would certainly be attached to a lie against the Holy Spirit, or the Holy Word of God.

We solicit from our readers, quotations from spoken or written or printed words of critics denying anything contained in the Bible, or interpreting it in any other way than its plain words indicate. We seek especially the words of those who pose as the representatives of a denomination, in any public or official capacity.

As illustrations we will take three statements in the November-December BIBLE CHAMPION (1917).

Prof. Lynn Harold Hough, D.D., of Garrett Biblical Institute, Evanston, Ill., said in an article in the *Methodist Review*, May, 1917:

"The brilliant processes of analysis by which the composite authorship of the Hexateuch was brought to light."

a. There is no Hexateuch. That is a fable invented by the Counterfeit Critics. "It is admitted that there is no trace of any such work anywhere in tradition. The Jewish Canon places the Pentateuch in a separate category from Joshua. The Samaritans went farther and adopted the Pentateuch alone. The orthography of the two works differs in certain important particulars." That is enough; we take it on the testimony of Wiener.

b. There never was "composite authorship brought to light." Dr. G. Frederick Wright has shown that "to make such a statement in the face of all the evidence is scarcely less than criminal."

c. Dr. Hough in the same article speaks of "the unearthing of the Isaiah of the Exile." There never was an "unearthing."

d. There never was an "Isaiah of the Exile." Both statements are repetitions of the falsehoods of Counterfeit Critics.

Dr. G. Frederick Wright has shown that the Counterfeit Critics, "not content with the second Isaiah, have invented eleven Isaiahs."

Is it not time for Dr. Hough to recant, or at least not repeat the offence?

The Office of the Methodist Sunday School Publications received from Dr. Wright information that "the documentary theory" of Counterfeit Critics, of the composite character of the Pentateuch, has fallen to the ground. They learned that from the BIBLE CHAMPION four years ago, as they are in receipt of it as an exchange. *They know now!* Any further teaching in Sunday School literature along this line cannot be excused on account of *ignorance*. We will thank our readers, who have the opportunity, to help keep tab concerning this matter hereafter.

No one, even half-informed, is ignorant of the fact that the "unspeakable" Astruc is the discoverer of the "theory." A German infidel grabbed it as a trout does an unwary fly. It has been one of the chief arguments of Kultur ever since.

Nothing quite so ridiculous has occurred in Biblical discussion in recent years as the performance of the Chicago Health Commissioner before the Teachers of Greater New York. He tried to *camouflage* the cochineal plague of Egypt as somehow related to patriotism. That was his topic, which he came all the way from Chicago to illuminate. He has really introduced something new in Higher Criticism. We have no doubt it will be exploited as indubitably established by modern scholarship; be taught in Chicago University; and possibly get into Sunday School literature; and *maybe* find a lodgment in the Methodist Ministerial Course of Study, in company with Soares and Rauschenbusch.

We have sized up scores of these "modern scholarship" exploitations, and all end the same way; they affix a stain of doubt or distrust on some Bible fact, the inventor hopes; when the rules or jurisprudence are applied to each, they reveal that the only thing that it needs to be labelled an *intentional lie* is to repeat it a second time; the first time it may get off under the plea, "I did not know any better."

When it is remembered how great a place falsehood has in the campaign against the Bible, we do not wonder that the author of the Book put in it the penalty for the *second offence*:

"All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8.

"SCIENCE, FALSELY SO CALLED!"

The domination of wisdom over ignorance is the marvel of human life. The pretense of knowing is little short of real knowledge in influencing thought and action. The realm of Science affords many striking illustrations of this mystic power. We offer an illustration, page 74, in the *Creation of Man by Science*. This will show that the professed masters in this realm are little behind the fakirs in pretended superiority over the common mind.

The so-called processes of evolution, by which life has been lifted from lower to higher levels, is one of the chief instruments or agencies used to deceive and delude the unknowing mind. No one knows better than the well-informed man of science that no missing link connecting the two levels has ever been found. No subject is discussed with more assurance, or conclusions stated with more cock-sureness, than how man was evolved.

We quote these scientific proclamations and scientific deductions from them to show the variations in discoveries by self-called scientists from the same evidences or specimens. Here the reader has the authority of the Wise Men for the hope that instead of being "the son of Adam, the son of God," he can have his choice, as a forefather, of an ape or a lizard. We offer as a third choice, the scientist's forefather, "the Serpent of the Garden of Eden."

Evolution has ceased to be a science. It is only a *camouflage* of knowledge. The scientist will need to coin a new cognomen for himself, to separate him from the bunco steerers, or the cheap flim-flam confidence fakirs. In no department of research or discovery can the honest, painstaking student approach in the slightest degree to the evolutionary hypothetical method without forfeiting the confidence of other students and the total loss of his own self-respect.

The error of the combatants of these vagarians is, in taking them seriously and discussing their guesses. Judge Lamb rebuked the editor of the BIBLE CHAMPION for wasting time, effort and space in arguing with the Counterfeit Critic. He suggested testing his accuracy and veracity by the rules of jurisprudence. Cut out the plea of the paid advocate; demand the evidence of the sworn witness.

Wiener began his spectacular career by adopting the legal method of detecting fraud. He boldly, almost offensively, and repeatedly accused Driver, Skinner and Briggs of falsehood. He proved them guilty of publishing in literature, which they controlled, statements which they knew were false. He practically challenged them to take the case into court by prosecuting him for slander. He knew, and is reported to have said, that if he could get either or all of them on the witness stand under oath, he would put an end to their propaganda. They refused to accept the challenge. *They knew better.*

The fakir in Science gives a sensational tang and flavor to his concoction of guesses, invention and fraud by declaring that Divine Revelation has once again been retired to the muck-heap of the deceptions and trickeries of priestcraft. The crowd of sinners, whose consciences are troubled by their lives of wickedness, indifference or neglect, gladly take up the cry: "The Bible is again proven to be a book of errors." Of course, this is their argument why it can no longer demand credence as the revealed, infallible Word of God. Thus the scientific impostor finds his true place as the twin brother of the blatant infidel, who with the courage of his convictions, or the audacity of his ignorance, declares "There is no God!"

THE EARLY DATE OF ACTS AND THE FIRST THREE GOSPELS ESTABLISHED.

The collapse of higher criticism in endeavoring to give a late date for Acts and the Four Gospels is humiliating to its advocates. Sixty years ago theological students were struggling with the claims of Bauer and his school that the four Gospels were not written earlier than the second half of the second century. Gradually the critics have been retreating since, but even now a large number are assigning to Luke and Acts a date somewhat after the destruction of Jerusalem. Even so conservative a scholar as Williston Walker of the Yale School of Religion, in his *History of the Christian Church* just published, assigns the composition of Mark to the period between 75 and 80 A. D. and the Gospels of Matthew and Luke to that between 80 and 95, while that of Acts would be somewhat later.

But there has just appeared a noteworthy study of the book of Acts by Dr. Walker's Associate Professor, C. C. Torrey, which demonstrates beyond reasonable doubt that the first half of the book of Acts consists of the translation of Aramaic documents which were practically contemporary with the events recorded, and that the whole was put into shape during Paul's imprisonment in Rome,—thus putting the composition of Luke as early as 61. In a course of lectures just given by Dr. Torrey at Oberlin, he has carried on his investigations to show beyond reasonable doubt that the most of Matthew and Mark consists of similar practically contemporaneous Aramaic documents, and placing the composition of the books at a date earlier than that of Luke. It is fair to say, also, that the distinguished German church historian Harnack, now admits the early date given by Dr. Torrey to Luke and the book of Acts.

Thus scholarship is coming back to conservative lines by arguments that are new as well as convincing. I should add, also, that there has been issued a cheap edition of Zahn's three-volume introduction to the New Testament books, in which with a scholarship beyond all precedent he maintains the genuineness and early date of all the New Testament books. Zahn in his early day was a colaborer with Harnack, but separated from him when Harnack began to go off into his loose speculations concerning the early history of Christianity. Zahn's work is welcome witness to the fact that not all German scholarship is diverted to the interests of destructive criticism. It is time that those who sit in the high places of our denominational Publishing Societies had their eyes opened to see the weakness of the evidence supporting the claims of destructive higher criticism which has been so freely imported from Germany.

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TWENTIETH CENTURY MIRACLES.

Our Book of Stories is in type. Its publication was delayed for two reasons, the editor's illness, and the lack of money. The first caused the second. We are now ready to issue the book. The prospectus on the outside of the back cover tells the whole story. Our readers who are willing to help may send a postal card for convenience in filing, saying how many copies they want. Send no money. The books will be sent as soon as printed. The money can be sent after receiving them. A few have already sent their orders; some, their money. These will be supplied first.

WAR STAMP DRIVE.

Bishop John W. Hamilton, brother of the editor, spent a Sunday recently at First Church. The pastor launched, aided by the Bishop, a War Stamp Drive, to help Uncle Sam and the Church. The Bishop stimulated the 100 Busy Bees who were to gather Thrift Stamps in books of five dollars each, by offering to take one book for each ten they gathered. Any of our readers who desire to show their appreciation of the courtesy of First Church in providing office room for the BIBLE CHAMPION, free of rent, saving the Bible League several hundred dollars annually, may help the War Stamp Drive. They may send one or more Thrift Stamps (25 cents each), or may send the money, and the Busy Bees will procure the stamps.

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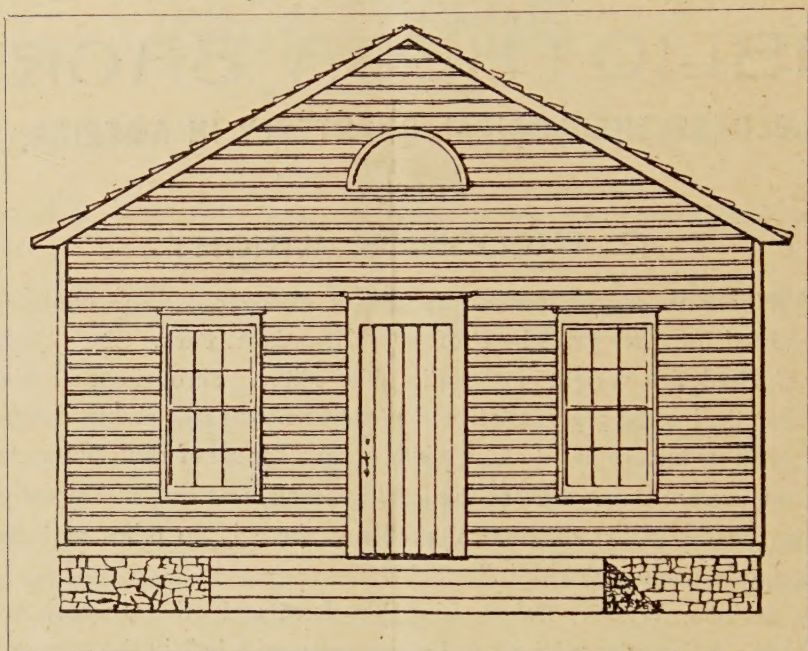
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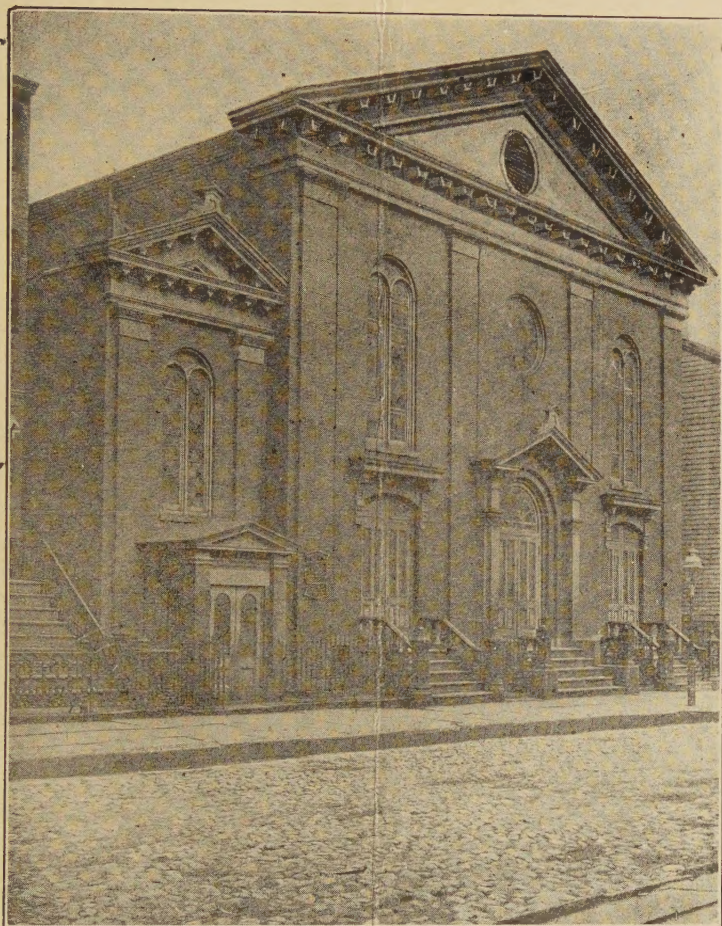
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